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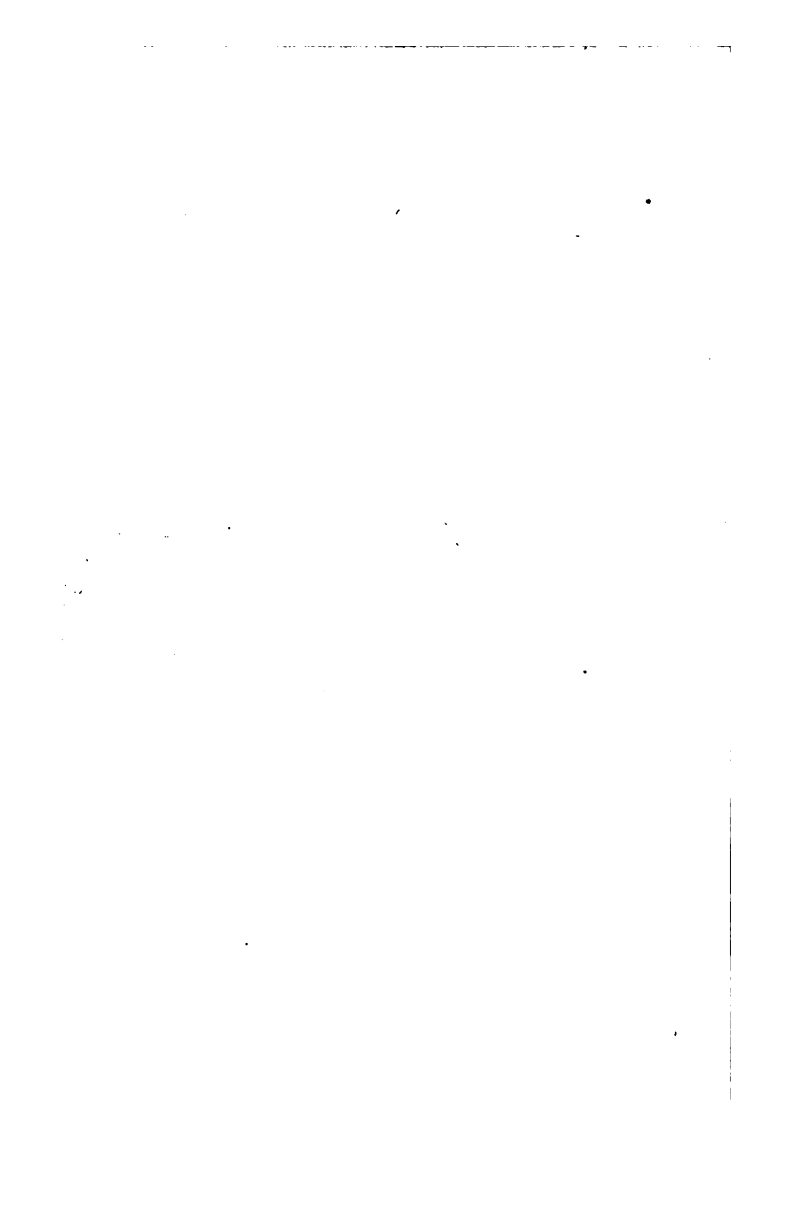
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49. 1147.







THE IRISH CONVERT;

OR,

POPISH INTOLERANCE ILLUSTRATED.

BY WILLIAM LUPTON.

He was the freeman whom the truth made free;
Who, first of all, the bands of Satan broke;
Who broke the bands of sin; and for his soul,
In spite of fools, consulted seriously;
In spite of fashion, persevered in good;
In spite of persecution, was upright;
Who did as reason, not as fancy, bade;
Who heard temptation sing, and yet turn'd not
Aside.



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CONTENTS.

	PAGE
INTRODUCTION	1
THE DAY OF DARKNESS	15
THE SUPERSTITIOUS ENCLOSURE	35
THE MORNING TWILIGHT	49
THE DAWNING OF THE DAY	61
THE DELIVERANCE	73
THE SORE CONFLICT	82
THE EXCOMMUNICATION	98
THE PERSECUTION	111
GROWTH IN GRACE	125
THE FINAL CONQUEST	138
CONCLUSION	158

APPENDIX	164
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INTRODUCTION.

"IRELAND was my difficulty," said the most able statesman of the present age, when the pressure of circumstances which he was unable to control forced him to vacate his distinguished position as chief adviser in the councils of his Sovereign. "Ireland" still is, and, no doubt, will, for some time to come, continue to be, the "difficulty" of all who are placed in a similar position. Indeed, many things connected with her social state are most complex, perplexing, and paradoxical. Her people are bland, courteous, and hospitable; and, at the same time, many of them are ferocious, murderous, and deeply-stained with each other's blood. Her soil is fertile, her atmosphere salubrious, her hills and dales are

adorned with waving grass and golden corn ; her springs and streams of water are numerous, and she abounds with plenty of the most substantial and useful productions of nature : but many of her people are poor, comfortless, wretched, destitute of the most common conveniences and necessities of life. The name and forms of Christianity are spread over her whole area ; and prayers, penances, saints' days, holy days, and all the other outward symbols of devotion, are observed with punctilious regularity, noisy show, and, sometimes, pompous parade ; and still their conduct, in innumerable instances, which every-day life alone can furnish, proves that her people are either ignorant, or regardless of the first principles of morality, as well as of the most obvious claims of the Christian religion. Only those who reside among them, mark their proceedings, and become conversant with their tone of feeling, modes of reasoning, and principles of action, can form anything approximating to an adequate conception of the actual condition of the people of Ireland. It is not surprising that a people distinguished by such contrarieties should present "difficulties" to statesmen, and

oppose barriers before governments; or that they should be inventive in expedients to thwart civil rulers, to intimidate the executive authorities, and to establish for themselves a reign of terror, of tyranny, and of legalized licentiousness.

But thoughtful people inquire, whence proceed these complexities and contrarieties? are the Irish a people *sui generis*? or do these "difficulties" arise from adventitious circumstances? The writer has been a careful observer for many years; and, while he is free to admit that many of Ireland's miseries, *in their present form*, have resulted from neglect, mismanagement, avarice, cupidity, and misgovernment, he is fully persuaded that they have one *primary* source, and that that source is *allegiance felt*, and obedience *rendered*, to a *foreign Potentate*, a *spiritual Sovereign*, the man who wears the triple crown, and who rules *the consciences* of his vassals as with a rod of iron. As "no man can serve two masters," all other obedience, or whatever else seems to oppugn the designs or interests of this *spiritual Sovereign*, are either opposed or discarded: and thus such plans as were designed to elevate

and improve the people are made ineffectual and useless; the floodgates of evil are opened wider and wider, and pestilential streams, like burning lava, diffuse abroad their wasting and desolating influence, and convert "the fruitful field" into an arid desert, and what might be "like the garden of the Lord," into a "waste howling wilderness."

In this view, as to the true cause of Ireland's miseries, the writer is not singular. Some of the purest and wisest statesmen, philanthropists, and divines of the present age,—men who are wholly uninfluenced by the prejudices of party, whose intelligence enables them to judge with accuracy, and whose large-souled benevolence supersedes the probability that they will form erroneous conclusions,—think similarly. Among these may be placed the accomplished and deservedly popular author of the "Reformation of the Sixteenth Century," who says: "Nothing can be more superficial nothing more false, than those opinions so prevalent on the Continent and even in the British Isles, which ascribe all the miseries of Ireland to the *absenteeism* of the great gentry, to the conduct of the English Government, and

to other causes of a similar nature. We may admit that these circumstances have exerted a certain influence on the condition of this unhappy people ; but the true source of the evil must be looked for elsewhere. Can we see the difference which exists between Episcopalian England, Presbyterian Scotland, and Popish Ireland, and not immediately perceive the origin of the woes of the last-named country ? Or, will it be pretended that the Irish people are of a race inferior to others ?

“ It is the Priests who have made the Irish what they are ; or, rather, it is a degrading religion which has debased alike Priest and people ;—a gross superstition, a corrupt system of morals, ideas false and out of date, which have robbed this nation of its energy, and engendered in it carelessness, imprudence, and misery. Priests, degraded by error, have themselves degraded their poor flocks. We would say nothing to diminish the responsibility of England and of her Government ; but all impartial judges must acknowledge, that it is from the seven-hilled city whence flow those torrents which have inundated this interesting and unhappy nation with ignorance, supersti-

tion, servility, and wretchedness; with humiliation, famine, pestilence, and death. The Papacy will have to answer before God and man, for the poverty and sufferings which she has entailed on an island which, before it was subjected to the Pope, was at the head of all Christian countries, and which is now, alas! at the lowest step in the scale."*

The Protestant Church, possessed of large pecuniary resources, for the purpose of giving efficiency to its multifarious plans of education and Christian instruction, has been here by law established for nearly *three hundred years*; but still the moral "abomination which maketh desolate" reigns rampant, and holds myriads of minds in its most debasing and demoralizing captivity. It is acknowledged that, in many instances, there has been, on the part of Protestants themselves, a most culpable negligence; and that, instead of striving to improve the opportunities which a wise Providence afforded them to facilitate the progress of truth, and the consequent downfall of error, they have either remained "at ease in Zion," or sinfully wasted

* D'Aubigné's "Protector," p. 163, &c.

their energies in endeavouring to support a dominant party, or to accomplish purposes of a merely worldly character. Still, regarding the moral government of God we are in great ignorance ; and, therefore, are not always able to perceive, when the principles by which human proceedings are regulated come into collision with those principles by which He regulates the affairs of his vast dominions. "Clouds and darkness are round about God," and "it is not for us to know the times or seasons, which the Father hath put in his own power." (Ps. xcvi. 2 ; Acts i. 7.) We are convinced that "righteousness and judgment are the habitation of his throne," and that all his proceedings are in accordance with the strictest equity ; yet in his workings our reason is frequently prostrated, and we are constrained adoringly to confess, "Even so, Father, for so it seemeth good in thy sight." (Matt. xi. 26.) This, however, we know, that all sorts of plans have been tried, which men could devise, to alter and improve the country, and all have hitherto failed. But now the Sovereign Ruler of the universe seems in a special manner to have taken the matter into his own hands, and, for

the last *three* years, He has been trying an unusual plan to reform, improve, and bring the people unto submission to his authority. Judgment is "his work, his strange work," (Isa. xxviii. 21,) because "He delighteth in mercy;" and, generally, his "mercy rejoiceth against judgment:" but "his judgments" have been, and the effects of them still "are in the earth." How lamentably thousands have suffered, languished, died! thousands more have been driven to seek shelter and subsistence in foreign lands; and thousands remain suffering wanderers, destitute of habitation, clothing, food, and wholly dependent on alms, on public charity, or on plunder, for means by which to support a miserable existence. The writer would not dogmatize; he knows that "the judgments of God are a great deep," and that it is not the province of erring men to pronounce authoritatively on his mysterious proceedings;—yet, is it not remarkable that these afflictive judgments should have immediately succeeded the efforts of our rulers to conciliate "the Man of Sin," by granting pecuniary endowment, at the expense of the nation, for the purpose of giving a more effective training to those who lead the

people to err, and who notoriously instil into their minds disorderly, turbulent, and seditious principles? Scarcely had the Parliamentary enactment for the endowment of Maynooth College received the royal assent, when the mysterious providence of God sent abroad that deleterious influence which destroyed the staple article of food in the land; that upon which about three-fifths of the people were wholly dependent for subsistence. Hence the destitution, oppression, and suffering beneath which the whole population of the country is made to groan. But, though the destruction of that esculent by which the people were sustained be the proximate cause of this distressing calamity, those who sincerely believe that "the Lord reigneth;" that "He makes peace and creates evil;" and that He, according to his word, brought upon disobedient Israel "blasting and mildew;" (Deut. xxviii. 22; Amos iv. 9;) conclude that,—as He still regulates the affairs of his government on the same great principles of truth and equity,—when there is evil in the land, it is right to say, "Hath not the Lord done it?" (Amos iii. 6.)

Nor can the most ingenious theorist who

speculates on the matter, or the wisest philosopher who endeavours to examine the secret processes of nature, assign any apparently satisfactory cause for this sudden, wide-spread, and long-continued calamity, without having recourse to those statements of the Scriptures which assure us that God "turneth a fruitful land into barrenness, for the wickedness of them that dwell therein;" and that when "the leaders of the people cause them to err, they that are led of them are destroyed." (Ps. cvii. 33, 34; Isa. ix. 16.)

It is lamentable that those who live in the land, who are every day conversant with the people, and who, unless they close their eyes, cannot but see, and, if they concede the truth, cannot but acknowledge, that the judgments of God have not yet occasioned any general reformation of manners, or produced among the guides of the people any favourable symptoms, or on the minds of the masses any salutary impression; and "what will be the end thereof," or when that end will come, it is impossible for man to divine. But is it not the duty of those to whom God has intrusted his truth, as a sacred deposit, to do all they

can to prevent the State endowment of the bitterest and most wily foes to Britain's Protestantism and power that the world can furnish, lest they become "partakers of other men's sins," and not only give the Priests of Rome, by making them pensioners on the State, a greater power to do mischief, but, also, acquiesce in the absurd notion, that a pecuniary support derived from the public exchequer will be able to "wash the Ethiop white," and eradicate feelings, or neutralize principles, which are the growth of ages, and which nothing but omnipotent grace and truth can either destroy or subdue? Is it not, also, the duty of all who love the truth as it is in Jesus, to persevere in the use of all the means they can lay under requisition, to hasten the downfall of error, leaving events to Him who "hath done all things well?" In the meantime God furnishes us with many evidences of the power of his word; and teaches us how error and falsehood are made to quail and expire beneath the influence of truth and righteousness.

The substance of the following narrative was published in the pamphlet form, in the

year 1839, when three editions of it were issued in a few months. It is, at this opportune period, brought before the Christian public in an enlarged and improved form, for the purpose of directing attention more fully to the religious state of Ireland, and to induce those who long for the prosperity of the cause of Zion in this distracted country, to "encourage themselves in the Lord." From it we learn, in some degree, what Popery is in the *nineteenth century*, and that, also, in Protestant Ulster! But if such be its character in the most morally-improved part of the land, is it any wonder that it should be *less* tolerant and *more* persecuting where its adherents are more numerous, and its facilities to accomplish its dark and diabolical purposes are much greater?

Some persons have charitably supposed that time and circumstances have greatly altered the spirit of Popery, and that, instead of being persecuting or intolerant, the Romish Church is now mild and conciliatory. But do such cases as Tahiti, Madeira, and the narrative in question,—broad matters of fact,—furnish any reason to come to such a conclusion? O! let

not the fair and smooth professions of wily Jesuits be suffered to subvert that beloved Protestantism, under whose auspices our highly favoured community has attained a greater degree of prosperity and happiness than any other people on the face of the earth, No! that Church which professes to be *infallible* must, therefore, be *immutable*; and is, consequently, incapable of being changed. "Popery is still what it always was,—a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies,"* and it only wants opportunity to unfold its genuine character.

The writer believes it is the duty of all true Protestants to do everything that is in their power to counteract the undisguised and the insidious attempts which are now being made by the abettors of this intolerant system, to obtrude the dogmas of the Church of Rome upon the British nation; especially when peers of ancient lineage and lofty bearing, senators of the land, attempt to justify the persecutions charged upon that Church, by

* Rev. R. Hall.

passages in the Old Testament, referring to the wars of the Israelites to exterminate the nations that stood between them and the land of promise ; and publicly avow in the national Forum, "that the Church of Rome is hostilely antagonistic to Protestantism, and that such *will* be the case, until Protestantism becomes extinct, and the Pope, as successor of St. Peter, shall wield universal power, with undiminished force."*

* Earl of Arundel and Surrey, in the House of Commons, 14th April, 1847.

THE IRISH CONVERT.

THE DAY OF DARKNESS.

O dark, dark, dark, amid the blaze of noon,
As in the land of darkness, yet in light ;—
Blind among enemies : O, worse than chains,
Since light so necessary is to life !

At a very early period of the Christian era, "the mystery of iniquity, that man of sin, the son of perdition," a subtle spiritual power, antagonistic to Christ and his reign in the human heart, began to put forth its mystic influence in the Church of the world's Redeemer. The Apostles traced and lamented its dire origin ; endeavoured to counteract its insidious working ; and rejoiced to know that there was a power, even on earth, which prevented its development, and by which it was

kept under control; and that it would be effectually restrained until that power "was taken out of the way."

It is most probable that St. Paul, in his oral teaching, explained both at Thessalonica and in other places, what was meant by that restraining power. To this he seems to refer when he says: "Remember ye not, that, when I was yet with you, *I told you* these things? And now *ye know* what withholdeth. —Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether *by word* or our epistle." (See 2 Thess. ii. 5, 6, 15.) The primitive Christians, generally, believed that this restraining power "was the Roman empire, the civil power then established, and, therefore, prayed for its peace and welfare, as knowing that when it should be dissolved and broken in pieces, the empire of 'the Man of Sin' would be raised on its ruins."* In process of time, however, that which held back, which prevented the accomplishment of the object of this "mystery of iniquity," was "taken out of the way." This

* Bishop Newton.

great revolution was thus effected:—"In the fourth century the Emperor Constantine quitting Rome to reside at Constantinople, the Roman empire began to decline, but the Church of Rome augmented as fast. Nevertheless, until the coming in of the Lombards, all Italy being under the dominion of either Emperors or Kings, the Bishops assumed no more power than was due to their doctrine and manners: in civil affairs, they were subject to the civil power. But Theodoric, King of the Goths, fixing his seat at Ravenna, was that which advanced their interest, and made them more considerable in Italy; for there being no other Prince left in Rome, the Romans were forced for protection to pay greater allegiance to the Pope. Yet their authority advanced no farther at that time, than to obtain the preference before the Church of Ravenna. But the Lombards having invaded Italy, and reduced it into several cantons, the Pope took the opportunity, and began to hold up his head. For, being as it were governor and principal at Rome, the Emperor of Constantinople and the Lombards bare him a respect, so that the Romans, by mediation of

their Pope, began to treat and confederate with Longinus, the Emperor's lieutenant, and the Lombards, not as subjects, but as equals and companions; which custom continuing, and the Popes entering into alliance sometimes with the Lombards, and sometimes with the Greeks, contracted greater reputation to their dignity. But the destruction of the Eastern empire following so close under the reign of the Emperor Heracleus, the Pope lost the convenience of the Emperor's protection in time of adversity; and the power of the Lombards increasing too fast on the other side, he thought it necessary to address himself to the King of France for assistance. Gregory the Third being created Pope, and Aistolfus King of the Lombards, Aistolfus, contrary to league and agreement, seized upon Ravenna, and made war upon the Pope. Gregory not daring to depend upon the weakness of the empire, or the fidelity of the Lombards, whom he had already found false, applied himself to Pepin, for relief against the Lombards. Pepin returned answer, that he would be ready to assist him, but he desired first to have the honour to see him, and pay his personal re-

spects. Upon which invitation, Pope Gregory went into France, passing through the Lombards' quarters without any interruption, so great reverence they bore to religion in those days. Being arrived and honourably received in France, he was, after some time, dismissed with an army into Italy; when, having besieged Pavia, and reduced the Lombards to distress, Aistolfus was constrained to certain terms of agreement with the French, which were obtained by the intercession of the Pope. Among the rest of the articles of that treaty, it was agreed, that Aistolfus should restore all the lands he had usurped from the Church. But when the French army was returned into France, Aistolfus forgot his engagement, which put the Pope upon a second application to King Pepin, who supplied him again, sent a new army into Italy, overcame the Lombards, and possessed himself of Ravenna, and, contrary to the desire of the Grecian Emperor, gave it to the Pope, with all the lands under that exarchate. In the interim, Aistolfus died, and Desiderio, a Lombard, the Duke of Tuscany, taking up arms to succeed him, begged assistance of the Pope, with pro-

mise of perpetual amity for the future. At first Desiderio was very punctual,—delivered up the towns as he took them, to the Pope, according to his engagement to King Pepin; nor was there any Exarch sent afterwards from Constantinople to Ravenna, but all was arbitrary, and managed according to the pleasure of the Pope. Not long after Pepin died, and Charles, his son, succeeded in the government, who was called the Great, from the greatness of his exploits. About the same time Theodore the First was advanced to the papacy, and falling out with Desiderio, was besieged by him at Rome. In this exigence the Pope had recourse to the King of France, as his predecessor had done before him; and Charles not only supplied him with an army, but, marching over the Alps at the head of it himself, he besieged Desiderio in Pavia, took him and his son in it, and sent them both prisoners into France, and went in person to Rome to visit the Pope, where he adjudged and determined, *that His Holiness, being God's Vicar, could not be subject to the judgment of man.* For which the Pope and people together declared him Emperor, and Rome

began again to have an Emperor of the West : and whereas formerly the Popes were confirmed by the Emperors, the Emperor now, in his election, was to be beholden to the Pope ; by which means the power and dignity of the empire declined, and the Church began to advance, and by these steps to usurp upon the authority of temporal Princes.”*

In this manner encroachment succeeded encroachment, and aggression on the spiritual liberties of the Church, and the political and civil liberties of the world, was followed by aggression, until the whole of the Western world was either terrified by the power, dazzled by the splendours, bewildered by the blandishments, or so deceived by the “signs and lying wonders” of this “Man of Sin,” as to have become his devoted vassals, his active agents, and his devout admirers, when he was beheld “sitting in the temple of God, opposing and exalting himself above all that is called God, or that is worshipped, and showing himself that he is God.” A long day of darkness and of suffering, which con-

* Machiavel’s “History of Florence,” as quoted by Bishop Newton.

tinued for centuries, ensued ; during which the true Church would have been annihilated, if she had not been nourished by her living Head, as in " the wilderness ;" where she was hid from the grinding despotism and exterminating influence of her antichristian foe, on whose head is written, " MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH !"

An Irish Roman Catholic writer has said : " There is something very singular in the ecclesiastical history of Ireland. The Christian Church of that country, as founded by St. Patrick and his predecessors, existed for many ages free and unshackled. For about seven hundred years, this Church maintained its independence. It had no connexion with England, and differed upon points of importance from Rome. The first work of Henry the Second was to reduce the Church of Ireland into obedience to the Roman Pontiff. Accordingly, he procured a Council of the Irish Clergy to be held at Cashel, in 1172, and the combined influence of Henry and the Pope prevailed. This Council put an end to the ancient Church of Ireland, and submitted it to the yoke of Rome : that

ominous apostasy has been followed by a series of calamities, hardly to be equalled in the world. From the days of Patrick to the Council of Cashel, was a bright and glorious career for Ireland. From the sitting of that Council to our time, the lot of Ireland has been unmixed evil, and all her history a tale of woe.”*

Other historians have written similarly. Whether these representations be substantially true or not, it is notorious that no branch of the Romish Church is now more faithfully devoted to His Holiness of Rome than the Irish ; or, according to all human calculation, less likely to be speedily delivered from his trammels. All the efforts which have hitherto been made to introduce into this land “the truth as it is in Jesus,” on any large scale, have generally been repelled ; measures coercive and evangelical have alike failed : so that, notwithstanding the enactments of the Legislature, whose object was to discountenance Popery, and the labours of Protestant Ministers of all communions to enlighten the minds of the people, as to the nature and principles

* O'Driscoll's “Views of Ireland.”

of the true religion, the vigilance, the toils, or the truculence of a wily, a laborious, and, in many instances, a savage priesthood, have to the present succeeded in keeping the masses of the people the enslaved vassals of him who wears the triple crown.

To the glory of the God of all grace, however, it must be acknowledged that, even among the Irish, there have been many instances of individual conversion; and, in some cases, considerable numbers have "believed with their heart unto righteousness, and with their mouth made confession unto salvation." It is believed that the Head of the Church has, more or less, honoured all the Protestant communities in "opening the eyes" of some of this people, and in "turning them from darkness to light, and from the power of Satan unto God." But upon few of them has He been pleased thus to confer greater honour than He has put on the Wesleyan Methodists. As no regular record has been preserved, it would not be easy to specify accurately the number which should be placed in such a category; but it is well known by many that that number is considerable. There are many striking details, or pleasing

reminiscences connected with different individuals of this class, upon which it might be gratifying to dwell at considerable length ; but the writer's object is to present one case, in which the power of the truth, and the advantageous results of receiving it in love, are pre-eminently displayed.

James Magorian was a native of the barony of Lecale, in the county of Down ; and was born in the year 1772. His parents, being members of the Church of Rome, had him carefully educated in the doctrines and ceremonies of that communion ; and, at a suitable age, he was bound apprentice to the wheelwright business. Nothing of importance is reported of him at this period, only, being unable to read, his master, who was a Protestant in connexion with the Church of Scotland, thinking that if he acquired a knowledge of letters, it would, probably, be of some advantage to him in after-life, considered it his duty to have him taught to read. For, how firmly soever the votaries of superstition may believe that ignorance is the mother of devotion, well-instructed Protestants know, that learning, when rightly used, is the hand-

maid of piety. It is, therefore, the duty of all who have the means, to send "the school-master abroad." Educate, educate, educate the rising generation, is a principle on which all ought to act, even though circumstances prevent that education being as religious, or as complete, as may be desired. The morning of life is the season when the seed of learning should be deposited in the human mind; and though sometimes it may be like "bread cast upon the waters," yet, who knows but it will be "found after many days?" Nor did the sturdy but sagacious Presbyterian miscalculate in this case, as will be seen by the sequel. A fellow-apprentice, who was the son of one of the earliest Wesleyan Methodists of that neighbourhood, perceiving that, when at night they retired to rest, each took a separate corner of the room in which to perform his devotional exercises, remarked that they were very unsocial in their prayers; and proposed that, instead of their former practice, they should in future pray together, and each alternately address the Divine Majesty. This proposition was dictated by nature, founded on reason, and sanctioned by the first principles of religion.

For, as man is a social being, nature dictates that he should seek society with his fellow-man; reason teaches that he should have intimate commerce with him in his most serious and important concerns; and religion is Heaven's choicest gift, bestowed on purpose to aid and afford mutual happiness to the human family. Mutual prayer, therefore, is an exercise which is well calculated to promote social virtue, as well as to establish one of the first truths which was enunciated by the Author of our being, when he said, "It is not good for man that he should be alone." To this companionship in prayer Magorian consented, and requested his friend to commence the proceeding. But, while at prayer, he was so struck with the difference between the nature of the prayers presented by his fellow-worshipper and those used by himself, that he was quite ashamed: and when, at their next meeting, it became his turn to address the Almighty, he requested to be excused, and that his companion would pray in his stead; afterwards assigning as his reason, that in the prayers which he used there were few, if any, petitions suitable to their case, and that he

could not, for shame, let a Protestant hear the kind of prayers which the members of his Church were accustomed to offer to the objects they respectively addressed. Prayer is nothing more than the offering up of our desires to God, in the name of Christ our Redeemer, for such things as we believe are in accordance with his will ; accompanied with an humble confession of our sins, and grateful acknowledgment of his manifold mercies. Its forms of expression may very properly be greatly diversified, to give utterance to our peculiar necessities, our conscious guilt, or our multifarious obligations ; still, all centres in these words :—

“ Prayer is the soul’s sincere desire,
Utter’d, or unexpress’d ;
The motion of a hidden fire,
That trembles in the breast.

“ Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye,
When none but God is near.

“ The saints in prayer appear as one,
In word, and deed, and mind ;
While with the Father, and the Son,
Sweet fellowship they find.”

Thus all who attentively read the Scriptures, and abide by their teaching, think, and thus they speak ; whether their devotional services be guided by set forms which the piety and wisdom of others have prepared for their assistance, or whether they be dictated by their present exigences. “ O thou that hearest prayer,” said the royal Psalmist, “ unto thee shall all flesh come.” And, when he approached unto God, the language of his humbled spirit was, “ Have mercy upon me, O God, according to thy loving-kindness : according to the multitude of thy tender mercies blot out my transgressions.” (Ps. lxxv. 2, and li. 1.) But Magorian had been educated in another school. He was then, according to his own words, which the writer frequently heard him use in after-days, *in gross, gross darkness ; a darkness which was felt ; a darkness tenfold worse than that which the Egyptians endured, when the destroying angel slew all their first-born throughout the land !* Nor were these mere words of course : he knew what he uttered ; for his then enlightened mind understood how all unsaved sinners “ sit in darkness, and in the shadow of death.” Yet, even when

this *gross, gross darkness* was spread over his mind, he could perceive, that the prayers which his Church had taught him to utter, were strikingly different from those which were uttered by his Protestant companion, and were wholly unsuitable to his case. And who, that has had the opportunity of comparing the prayers used by the generality of Irish Romanists, with those offered to God by Protestants, can come to any other conclusion? Let the reader carefully examine the following, which are a faithful transcript from, "The Path to Paradise, being the Catholic's companion to the most adorable sacrament of the altar," &c. ; a manual of devotion in general use in Ireland, and which substantially corresponds with "The Key of Heaven," and other works published by authority, for the instruction and edification of the people:—

"EVENING PRAYER.

"O eternal, infinite, and Almighty God ! whose glory the heaven of heavens is not able to contain, look down on thy unworthy servant prostrate at the feet of thy mercy ; and humbly confessing to thee, in the sight of all the holy

angels and blessed saints, the sinfulness and vanity of my life, &c. I confess to Almighty God, to the blessed Mary ever virgin, to the blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints in heaven, that I have most grievously sinned, &c.: therefore I beseech the blessed Virgin Mary, the blessed Michael the archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints in heaven, to pray to the Lord our God for me, &c. O holy and glorious Virgin Mary, I commit my soul and body to thy blessed trust this night, and for ever, especially in the hour of death. I commend to thy merciful charity all my hope and consolation, all my distress and misery, my life and the end thereof, that by thy most holy intercession, all my work may be directed according to the will of thy blessed Son. Amen," &c.

"LITANY OF THE SAINTS.

"Lord, have mercy on us. Christ, have mercy on us, &c. Holy Mary, holy Mother of God, holy Virgin of virgins, pray for us. St. Michael, St. Gabriel, St. Raphael, all ye holy

angels and archangels, pray for us. All ye orders of blessed spirits, St. John the Baptist, St. Joseph, all ye holy Patriarchs and Prophets, pray for us. St. Peter, St. Paul, St. Andrew, St. John, St. Thomas, St. James, St. Philip, St. Bartholomew, St. Matthew, St. Simon, St. Thaddeus, St. Matthias, St. Barnaby, St. Luke, St. Mark, pray for us. All ye holy Apostles and Evangelists, pray for us. All ye holy disciples of our Lord, pray for us. All ye holy innocents, pray for us. St. Stephen, St. Laurence, St. Vincent, St. Sebastian, St. John, St. Paul, St. Cosmos, and St. Domian, pray for us. St. Gervase, and St. Protose, pray for us. All ye holy martyrs, St. Silvester, St. Gregory, St. Augustine, St. Jerome, St. Martin, St. Nicholas, St. Patrick, pray for us. All ye holy Bishops and Confessors, pray for us. All ye holy Doctors, St. Anthony, St. Benedict, St. Bernard, St. Dominick, St. Francis, pray for us. All ye holy Priests and Levites, pray for us. All ye holy Monks and Hermits, pray for us. St. Mary, St. Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catherine, St. Anastasia, St. Bridget, pray for us. All ye holy virgins and widows, pray for us. All ye

saints of God, make intercession for us," &c., &c.

Was it any wonder that Magorian should be struck with the difference which exists between these prayers, and those which the son of Wesleyan parents had been taught to address to God? or that he should be *ashamed to let a Protestant hear the kind of prayers which the members of his Church were accustomed to offer?* "The darkness," however, was not yet "past;" for though God could as easily renew the mind, as create the body of man in a moment of time, that is not his usual method. As in the process of vegetation, we have "first the blade, then the ear, and after that the full corn in the ear;" so in the process of regeneration. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." "The work of grace upon the mind is invisible, often slow; but it exerts a secret activity, conveying its own properties progressively, until, like the measures of meal, the whole is leavened. This must become a matter of personal experience, that no principle of action, no affection of the soul, no temper, no thought or word, shall escape that influence, the effect

of which, when not wilfully counteracted, is to assimilate everything to its own charity and purity.”*

Besides, the Romanist has been taught, as one of his first lessons, that his is the only true Church ; that he was sanctified unto God in holy baptism ; and that all who are without his religious pale are in mortal sin, because of being in deadly heresy. This he must unlearn before he can renounce his errors and sins, and be “ translated into the kingdom of God’s dear Son.” This lesson Magorian had not yet acquired : he, therefore, continued attached to the faith in which he had been educated. On the termination of his apprenticeship, he commenced business for himself ; and was married to a person zealously attached to his own creed. But a chord had been struck in his bosom which, probably, had never before vibrated, and which God designed to be attuned to the sweetest melody : a bright gleam from the Spirit of light had beamed upon his dark mind, which, ere long, was to be irradiated with “ the light of the knowledge of the glory of God, in the face of Jesus Christ.”

* Rev. R. Watson.

THE SUPERSTITIOUS ENCLOSURE.

The sullen recluse, with crucifixes hung,
And spells, and rosaries, and wooden saints,
Said mass, and did most grievous penance vile;
And then retired that he might fabricate
All lying wonders, by the' untaught received
For revelations new.

MAN is a rational, and God designs him to be a religious, being; for having been made to know, to enjoy, and to be devoted to the service of his Maker, he must have a religion of some sort: this, and only this, he believes can afford him happiness. It is thus, as well as by the small remnants of traditionary information which have been transmitted from the patriarch Noah to all the nations of men, that we are enabled to account for the fact, that wherever men are found, how remote soever from any other nation, generally some form of faith, or some sort of religious rites, certifies that all knowledge of the supreme claims of a great First Cause, and of their duties to Him,

are not wholly obliterated. What yearnings after God, what sighs for the smile of his countenance, what ardent longings for his manifested grace, are frequently experienced by those who have "no open vision," and "that dwell in the land of the shadow of death!" But the common error of man is, to assume that religion consists of a series of ceremonies; and that those who most scrupulously, frequently, and continuously observe prescribed rites and ordinances are, therefore, most religious. Hence, the numerous ordinances and rites which men in all lands have associated with, and made an integral part of, their religious systems. By such peculiarities the Church of Rome is pre-eminently distinguished. Instance her ritual services, which, when convenient, are marked by as much profane and formal pageantry, as are usually seen in a Pagan temple. As those who, in ancient time, "taught for doctrines the commandments of men, made the word of God of no effect through their traditions;" so this community has rigidly ordained, for the observance of her votaries, rites of no more importance than the tithing "of mint, and anise, and cummin,"

while she allows them to "omit the weightier matters of the law, *judgment, mercy, and faith.*"

Despite, however, these prejudices and erroneous doctrines, the Lord's voice crieth, "Turn ye at my reproof, and I will pour out my Spirit upon you, I will make known my words unto you." Then conscience is aroused, sins recollected, fears excited, and anxious inquiries are induced: "Who will show me any good?" "How can man be just with God? What must I do to be saved?" are questions urged with the utmost trepidation. But the Church of Rome is quite prepared to relieve her children from this dilemma; for no men have observed the workings of the human heart with more attention, or are more practised adepts in the science of casuistry, than the Romish Priests; and none are more fertile in expedients to quiet the clamours of the guilty conscience; to quell the tumultuous passions of the awakened heart; and to give temporary healing to the soul that is compelled by her poignant anguish to exclaim, "O Lord, thine arrows stick fast in me, and thy hand presseth me sore." (Ps. xxxviii. 1, 2.) Hence, the various penances,

sprinklings, pilgrimages, and stations, with the Ave Maria's, Agnus Dei's, &c., &c., imposed on their devotees, to "make their souls," or to acquire peace with God. Hence, also, the high-sounding titles and fascinating honorary distinctions, provided to excite the zeal, reward the good works, and confer special sanctity on the approved laity, as well as the Clergy. For not only are the Clergy divided into seven Orders, viz.,—Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, and Porters; besides others of different denominations, such as Monks, Friars, Regulars, Seculars, &c., &c., formed chiefly for secular purposes; but such of the laity, both male and female, as, after due trial, are deemed eligible, become members of—The Society of the Sacred Heart of our Lord,—The Society of St. Patrick,—The Society of St. Bridget,—The Society of St. Ann, the mother of the mother of God,—The Order of St. Joseph,—The Order of the Scapular,—Sisters of Mercy,—Sisters of Love,—Poor Sisters of St. Clare, &c., &c., too numerous to mention here, for their name is "legion, because they are many."

And as an array of lofty spiritual titles

and religious honours are calculated to attract the attention, captivate the imagination, and arouse the energies of the ignorant, although to them, in many instances, their import is quite unintelligible; yet, viewing them as expressive of the Church's high regard, and of Heaven's peculiar favour, many are taken by them, as by "the snare of the fowler:" and, being thus "drawn away and enticed," become so surrounded by *superstitious enclosures*, as to be almost inaccessible to mercy's brightest beams. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled: for ye have made lies your refuge, and under falsehood have ye hid yourselves." (Isa. l. 11; xxviii. 15.)

In no part of Christendom have the Religious Orders, and superstitious Amulets, Gospels, Scapulars, &c., &c., of the Romish apostasy operated more deleteriously than in Ireland. These are a kind of sacred intrenchment, within which many of Hibernia's deluded inhabitants have long been shielded; an unholy fortress, whose towering walls and brazen gates have repelled the arrows of divine truth, which

were designed to be sharp in the hearts of the King's enemies. By these enchantments Magorian's mind was, for some time, spell-bound, and his awakened conscience lulled to rest; and, at other times, these "fond conceits" diverted his well-meant zeal into improper channels, and occasioned it to be wasted in pursuit of airy phantoms.

"The year 1792 is memorable as the era of extraordinary events. Portentous clouds had been for a long period gathering in the political horizon, till the thunders of the French Revolution exploded, and were heard throughout Europe. Having decreed the abolition of royalty, the Convention summoned the Monarch to their tribunal, and consigned him to public execution. The whole country was in a ferment; massacres were perpetrated and proscriptions issued, every day. Christianity was denounced, and, in the premature predictions of their most celebrated men, was speedily to become extinct."* Many of the Clergy were publicly executed, and the atheistical Convention decreed, that all Ecclesiastics who had

* Dr. F. A. Cox.

not taken the national oath should be obliged to quit France in a fortnight, or be transported. At this period of consternation and exile, the people of England,—

“Island of bliss ! amid the subject seas,
That thunder round her rocky coasts, set up,
At once the wonder, terror, and delight
Of distant nations,”—

regardless alike of national and religious peculiarities, and considering the paramount claims of suffering humanity, invited the refugees, not only to their “hoar cliffs,” which bid defiance to “the loud sea waves,” but also to their outstretched arms and hospitable hearths, where they were abundantly provided with the necessaries, and many of them with the comforts, of life. Some of these expatriated Priests sought an asylum in Ireland ; and one of them, a Friar, was received as domestic Chaplain to the family of a Roman Catholic gentleman, who resided near Magorian’s habitation. This Priest, being zealous to promote the interests of his Church in his newly-adopted neighbourhood, endeavoured to establish a Society in connexion with “the most famous and ancient Confraternity of our blessed Lady of

Mount Carmel, commonly called, The Scapular."

The history of "the Scapular" is as absurd as any fairy tale or pagan legend, which was ever invented by the folly, superstition, or cupidity of man; and yet a treatise on the subject, with the above title, is, under the sanction of the Romish Priests, in continual circulation all over Ireland, and is regarded by the people with the greatest veneration. The book in question says, "Above all other confraternities, that of the blessed Scapular, or the habit of the most blessed and ever glorious Virgin Mary, hath for these many years obtained the devotions of all people throughout the whole Christian world; inasmuch that all states, both secular and ecclesiastical, though eminent, have continually procured, and with earnest affection desire to be invested with, this sacred livery, and have worn it day and night, as a most precious and miraculous garment, as an earnest pledge from heaven for those that devoutly receive it, both of temporal and spiritual graces; and also of eternal salvation." This book asserts that "this ancient and most famous Order of the blessed

Virgin was founded by the Prophet Elijah its first General, on the Mountain of Carmel, about 930 years before the coming of Christ; that Elisha was its second General; that Jonah the Prophet, or Jonadab the son of Rechab, was its third General; and that their successors remained on Mount Carmel, in hereditary and never-interrupted succession, until the coming of Christ. John the Baptist then embraced their institute, and instructed them fully regarding the dignity and excellency of the blessed Virgin Mother of God, who, on the 16th day of July, in the year of our Lord 1251, appeared to St. Simon Stock, as he was upon his knees in the oratory of the Carmelite convent of Cambridge, and, environed with celestial splendour, in the company of many thousands of angels, holding the Scapular in her hand, she said to him in these words:—*Receive, most beloved son, the Scapular of thy Order, a sign of my Confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, the covenant of peace, and everlasting alliance,* &c., &c.

“The Scapular is an oblong piece of cloth, serge, or other woollen stuff, resembling a flattened pincushion, marked with a cross, and the initials I. H. S., and worn suspended from the neck by a ribbon. It must not be made of silk, though it may be lined with silk, or embroidered with gold, or silver; it must be of a brown or tawny colour; because it is worn in honour of the most blessed Virgin Mary, who never wore silk but woollen, and that of the native colour, which doth appear by the veil of her head. It is necessary that it should be blessed by the Priest, worn continually day and night, and never taken off till death; also, it is good to be buried with it.”

The privileges of “the holy Scapular” are,—
“1st, The members are called brothers and sisters of the blessed Virgin Mary. 2dly, Such as die invested with this habit shall not suffer eternal fire. 3dly, The Virgin Mary frees them from the horrible pains of purgatory, on the first Sunday after their death. 4thly, The sovereign Bishops of Rome have honoured and adorned its members with a great multitude and variety of plenary indulgences, &c.,

&c. 5thly, Ever since its first institution it hath been favoured by Almighty God with many graces and miracles, insomuch that, by means of the sacred Scapular, the sick have frequently been restored to their former health; persons bewitched and possessed by the devil have been delivered; women in travail have been miraculously assisted. This sacred habit also hath appeased violent tempests, when it hath been cast into the sea by those that were in danger. Briefly, it is known, by daily experience, that the Scapular is a sovereign preservative and remedy against all the evils of this life, both spiritual and temporal; insomuch that the devils many times have been heard to howl and cry most miserably, saying, 'Woe to us, by reason of the sacred Scapular of the blessed Virgin Mary of Mount Carmel!' Besides, its members may be absolved once in this life, and also at their death, from all excommunications, censures, and cases, reserved to the Roman Bishops, and from others as often as they please, by any Confessor approved by the Ordinary. And all of them who bestow an alms, though ever so small, upon any church, convent, or religious, are made

partakers of all the prayers, suffrages, masses, alms, pilgrimages, and penances, which for that time shall be done throughout the whole Church.*

Now as the devotional habits, general practices, and good character of Magorian, could not fail to attract the notice of his religious superiors, the French Friar deemed him eligible to become a member of this "Confraternity;" and, being himself erroneously persuaded that such associations would confer on him immense advantages, he was regularly inducted into it, no doubt in conformity with the following, which is the usual formulary :—"Those that desire to put themselves under the protection of the most immaculate and ever Virgin Mary of Mount Carmel, and to enjoy the aforesaid privileges, by entering into the Confraternity of the holy Scapular, must first be admitted thereunto by some superior of the Order of the Carmelites, or by some other religious of the same Order, that hath commission from the Superior to admit persons. The Scapular must

* The writer has extracted the above from, "A Short Treatise, &c., on the Scapular," &c., which he himself purchased from a Roman Catholic bookseller.

be blessed, and given with the prayers and ceremonies which are designed for that purpose; also, according to the laudable custom of our holy Order, the names of those that receive the Scapular are to be written down in the book of the Confraternity."

Magorian's initiation into this "Order" naturally gave a new impetus to his religious efforts: he, therefore, became more than ordinarily devotional in his character and proceedings; and, to all human appearance, was thus further than ever beyond the reach of truth, or the probability of being delivered from the "wandering mazes" in which he now seemed to be "lost." But "the entrance of God's word giveth light: it giveth understanding to the simple." He had, during his apprenticeship, acquired the art of reading, and was prepared to receive that light, as soon as the providence of God caused it to beam into "the chambers of his imagery," and expose to him the darkness of his prison-house, and the futility of all the superstitious devices by which the leaders of his people were causing him to err from the right way of the Lord; he was ready to have his "simple," artless mind guided to a correct

“understanding” of the plan of salvation, as unfolded in the “one Mediator between God and men, the man Christ Jesus.” Nor was the happy period when that “word” should “enter” his dark mind, far distant.

THE MORNING TWILIGHT.

The Bible,—

Most wondrous book ! bright candle of the Lord !
Star of eternity ! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss !

“ WHEN about twenty years of age, after having been two years in the University at Erfurt, Luther happened one day to be turning over a number of books in the library, to see who their authors were : a volume which he opened in its turn struck his attention ; until that hour he had seen nothing resembling it : he reads the title,—it was a Bible ! a book which was at that time seldom to be met with, and unknown. It excited his liveliest interest : he was utterly astonished to find that the book contained something beyond the fragments taken from the Gospels and Epistles, and selected by the Church, for people to read at public worship, for each successive Sunday in the year. He had always thought that in

these was comprised the whole word of God ; but here he found pages, chapters, entire books, of which he had never had any idea before ! His heart beat high as he held in his hand the whole of that Scripture which is divinely inspired : with an eagerness and interest that no words could express, he ran over all those leaves of the Book of God. The first page that caught his attention told him the story of Hannah and the boy Samuel ; and in reading it he could hardly contain himself with delight. That child, lent by his parents to the Lord, for the whole of his life ; the song of Hannah, in which she declares that the Lord ‘ raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among Princes ;’ the boy Samuel growing up in the tabernacle before the Lord ;—that whole history, then discovered, made him experience feelings till then unknown to him. He went home with a full heart, thinking, ‘ O that God would give me such a book to be my own !’ Luther did not yet know Greek or Hebrew. There is little probability of his having studied those tongues during the two or three first years of his University course ;

and it was a Latin Bible that had thrown him into such a transport of joy. He was not long in returning to his treasure in the library: he read, and read again; and with mingled surprise and delight, he still returned to read. It was then that the first dawn of truth, entirely new to him, gleamed upon his mind.

“Thus did God put His word into his hands. Thus did he discover the book, of which he was one day to present his country with that admirable translation in which Germany has now, for three centuries, read the oracles of God. Perhaps for the first time a hand takes down this precious volume from its place in the library at Erfurt; and the book, thus deposited on the unknown shelves of an obscure hall, is destined to become a book of life to a whole people. The Reformation lay hid in that Bible.”*

“The Bible,—most wondrous book!”

who can estimate its value? or describe its use to erring man? Is it not, in truth, the

“Bright candle of the Lord;
Star of eternity?”

* Dr. D'Aubigné.

No one can be favoured with its light, and guided by its direction, and still remain in *the superstitious enclosures* by which the Church of Rome surrounds her deluded votaries. This is the book which

“Throws a ray

Of heaven's own light, and to the hills of God,
The' eternal hills, directs the sinner's eye;”

and therefore the prohibitory rule, by which the Romanists are interdicted an indiscriminate reading of the Scriptures:—

“Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the Priest or Confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without any such written

permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary!"

Such is the rule of the "Index Expurgatorius;" and though it is so constructed as to make it appear, that "the Bishops or Inquisitors *may* permit the reading of the Bible, to those persons whose faith and piety they apprehend will be augmented, and not injured by it," it is, generally, inoperative; most probably because they "apprehend the faith and piety" of very few, if any, "persons will be augmented and not injured by it." On this subject the writer has had opportunity to speak with many respectable, and, on merely worldly matters, intelligent Irish Romanists; and, while all of them were at first ready to contend, that "the Bible *may* be read" by Catholics, they *every one*, when pressed on the point, acknowledged that *they had not a Bible, and never had one!* "*This permission they must have in writing!*" and "the Priest or Confessor" will not easily be persuaded to advise "the Bishops or Inquisitors" to give such "writing." But if it so happen that any catholic-minded person have given the Bible

to one connected with the Church of Rome, who *has not* procured this "written permission, he shall not receive absolution until he have first delivered up the said Bible to the Ordinary."* And as priestly absolution is deemed indispensable to the favour of God here, and deliverance from hell or purgatory hereafter, few, very few, who may have received the Bible *without* "written permission from the Bishop," will refuse to "deliver it up to the Ordinary" when demanded; and *it is* demanded, in every case, where any Romanist in Ireland is known to have it. The Bible, referring to the Church of Rome, says, "Come out of her, my people;" and therefore the stringent rules of her Priests to prevent its circulation among those under their control, and their ceaseless vigilance to keep those rules in operation.

Magorian, however, despite this feverish effort to prevent it, became acquainted with the Scriptures; and the providence of God found means to place in his hands that "wondrous book" which had dissipated Luther's

* See Appendix.

darkness, "excited his liveliest interest," and made him exclaim, "O that God would give me such a book to be my own!" About the period of his induction into "the Order of the Scapular," an aged female taught a Protestant school near the place where he resided, which he frequently visited; and while there, he listened with the greatest attention to the reading of the Bible. As the general reading of that book was interdicted by his Church, he was much surprised by its contents; having previously thought that the book, whose indiscriminate circulation he had heard so strongly denounced, was very different, in its character and tendency, from what he perceived it to be. *He could read*, and was thus enabled to examine it for himself. The old tutoress, noticing the interest with which he attended to what was read, promised to procure him a copy of the New Testament, provided he would engage to give it a careful perusal. The condition was readily accepted, and the book secured. It was now that the boon bestowed on him during his apprenticeship was likely to be of special advantage: he had, by that kindness, gained a knowledge of

letters, and that knowledge was capable of being used for the expansion of his mind, the correction of his errors, the improvement of his heart, and the salvation of his soul. As he had received such a divine treasury, he thought it would be well, before consulting it, to address his prayers to that God by whose holy inspiration it was written, that his understanding might be enlightened to comprehend its import, and his spirit prepared to submit to its teaching. Any one who searches the Scriptures with a mind so docile, so devout, and so intent on receiving instruction, will not be disappointed. In this case He who has said, "If any man will do His will, he shall know of the doctrine, whether it be of God;" (John vii. 17;) so answered his prayers as to direct him, in *the first instance*, to open upon the fourth chapter of the First Epistle to Timothy, where it is written: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding

to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth!" Few portions of Scripture could have been more appropriate than this; or better calculated to arrest his attention, induce inquiry, and lead to an abandonment of some of the peculiar dogmas which he had been taught to regard as of divine authority. For what was more natural than for a candid though unlettered man, on reading it, to inquire, To what apostasy from the faith of Christ can the Apostle's words apply, save to that of which the Church of Rome seems guilty? Instance only two particulars in the affecting category here presented by St. Paul; viz., "forbidding to marry, and commanding to abstain from meats." On these subjects she has ordained as follows:—"Whosoever shall say, that the married state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity or celibacy, than to be joined in marriage, let him be accursed!" Hence, she has enjoined perpetual celibacy on all her Priests, Monks, Friars, Sisters, and Nuns. "Q.

Are there any other commandments besides the Ten Commandments of God? *A.* There are the commandments or precepts of the Church, which are chiefly *six*. *Q.* What are we obliged to do by the *second* commandment of the Church? *A.* To give part of the year to fast and abstinence. *Q.* What do you mean by fast-days? *A.* Certain days on which we are allowed but one meal, *and forbidden flesh-meat*. *Q.* What do you mean by days of abstinence? *A.* Certain days on which *we are forbidden to eat flesh-meat*, but are allowed the usual number of meals. *Q.* Is it strictly forbidden by the Church to eat flesh-meat on days of abstinence? *A.* Yes; and to eat flesh-meat on any day on which it is forbidden, without necessity, and leave of the Church, is very sinful!"*

Knowing that such were the doctrines of his Church in these particulars, was it any wonder that when Magorian read 1 Tim. iv. 1-4, he should pause, feel alarmed, and become quite confounded? He saw that, if this were true, the Church with which he was

* See Council of Trent; Dr. Butler's "Catechism;" Dens's "Theology," &c.

connected *had*, by giving heed to seducing spirits and doctrines of devils, departed from the faith; that she certainly did *speake lies in hypocrisy*, when she said that God has *forbidden any to marry*; and that it is absolutely contrary to his will that His people should be *commanded to abstain from meats, which He has created to be received with thanksgiving of them which believe and know the truth*. But of the truth of what he read, there could be no question. He saw it was contained in the book which God had divinely inspired; and which must, therefore, be true *in all its statements*. From this time forward he searched the Scriptures frequently; and was more and more convinced, not only that the creed of his Church was erroneous, but that *his own heart and life were wrong*, and that *his soul* was deeply guilty before God. Without this kind of conviction, no man was ever rightly awakened to a sense of his danger. All other knowledge is of little practical use, as it relates to the state of the heart, or the ultimate and eternal advantage of man. Creeds, ceremonies, morality, and social virtues, are all useful in their proper

place; but they may be believed and practised while the heart remains unrenewed, and unconscious of any necessity why baptized persons should "be born again." "I was alive without the law once: but when the commandment came, sin revived, and I died." (Rom. vii. 9.) Thus spoke one who understood the difference between the judgment which a sinner in his unawakened state, and the same sinner *when* awakened, formed of himself. And this is an infallible rule, and therefore holds good in the case of every one who feels himself in similar circumstances. But how to be made better, Magorian knew not. He freely resorted to all the various expedients devised by his Church, but all was without any good effect; for, instead of attaining relief to his heavily-laden and greatly-oppressed heart, he became worse and worse, and found that in every step he took, he was like one sinking "in deep mire." When, however, his "cry came up unto God by reason of the bondage, He heard his groaning, remembered His covenant, and had respect unto him."

THE DAWNING OF THE DAY.

O Thou ! whose word from solid darkness struck
That spark. the sun, strike wisdom from my soul ;
Which flies to Thee, her treasure ! O transmit
One pitying ray, to lighten, and to cheer !

“It pleased God by the foolishness of preaching to save them that believe,” was affirmed by one who “spake as he was moved by the Holy Ghost ;” and who had himself been instrumental, as a preacher, in turning many “from darkness to light, and from the power of Satan unto God.” Nor is it surprising that such results should be consequent on a faithful enunciation of the Gospel, seeing that “it is the power of God :” He has peculiarly fitted it for, and has put into it an inherent adaptedness to accomplish, by a mysterious energy, the end for which it was given. “Go,” said the risen Saviour, “go ye into all the world, and preach the Gospel to every creature.” Thus did the living Head of the true church

give direction and authority to those whom he had

“ Anointed by the Holy Ghost, and set
Apart to the great work of saving men ;—
To treat with them of everlasting things,
To teach the ignorant soul, to cheer the sad,
To give the feeble strength, the hopeless hope,
To help the halting, and to lead the blind.”

Those who regard ritual services as the entire of the true religion, “ the sacraments as the source of divine grace,” may decry preaching, and endeavour to bring it into desuetude, or to practise it seldom, and, even then, to “ put forward with sacred reserve the knowledge of divine truths.” But Christ has directed this ordinance to be used for the salvation of “ every creature,” to whom the entire of his truth is to be taught, and continued “ always, even unto the end of the world.” To this ordinance, when fully and faithfully observed, He has always annexed his special blessing ; and made it the means of bringing men to a saving acquaintance with Him who is “ the way, the truth, and the life,” and without whom no man can have access unto God. By the godly use of this divinely-appointed means, many

myriads have been brought to a saving knowledge of the truth ; and this was the means by which God was pleased to tell Magorian "what he ought to do." Some time in the year 1801 or 1802, when, on a market-day, he had occasion to go to Downpatrick, his attention was arrested by a crowd of persons who appeared to be deriving interest from some occurrence of a more than ordinary character. This circumstance excited his curiosity; and, having joined the assembly, he observed a person in the garb, and presenting the appearance, of a Christian Minister, engaged, apparently, in conducting divine service. This person was the late Rev. James Bell, Wesleyan Minister, whose custom was, in conformity with a plan adopted by many of his brethren in the ministry, to avail himself of the opportunity which the merchandise of the market afforded, to preach the Gospel of Christ to numbers of his benighted countrymen, who, in all probability, would never have heard it in any other place.

But it may be said, "Why assemble a multitude of people to hear the Gospel in the open market-place? Are there not, generally, in

all Christian countries, a sufficiency of places exclusively appropriated for religious worship? or, if not, would it not be easy to procure a place suitable to be used for such purpose, for the time being?" These questions are pertinent, and, at first sight, appear to obviate the necessity of out-door religious services. But was there not a spacious and splendid temple built at Jerusalem, and consecrated wholly for sacred purposes? Were there not numerous synagogues, situated in various localities in the land of Judea, which were places for religious worship? Were there not, also, other synagogues, generally, in all Gentile countries, whether in the East or West, whither the Jews resorted, built purposely for their religious convenience? Yet, though this temple and these synagogues existed, Christ preached frequently in the open air; so, also, did the Apostles, and the primitive teachers of Christianity; and this practice has been observed, generally, in all ages of the Christian dispensation, and in all countries where Christian Preachers have laboured to disseminate the truths of Christ's holy religion. And what Christ, the Apostles, and good men have approved and sanctioned

by their own practices, must be right in principle; and it cannot, therefore, be wrong to follow their example.

It is, however, objected that the Roman Catholic Priests are greatly opposed to such practice, lest their people should be thereby proselyted from the faith in which they have been educated; and that, as the majority of the people of Ireland are connected with the Church of Rome, the more charitable and peaceable way is to avoid, as much as may be, every proceeding likely to come in contact with their prejudices, or to endanger the peace of the country. But is not this to concede that the Romish Priests have a right to supersede the civil rulers in our country? that their will should be regarded as law? and that the convictions and conduct of all who are without their pale should be regulated and controlled by their prejudices? Is it not rather the duty of civil rulers to protect, and preserve intact, the privileges, not only of a particular class, but of the entire community? Is it not "for this cause that we pay them tribute?" Are not they "God's ministers, attending continually upon this very thing? Rulers are not

a terror to good works, but to the evil:" those, therefore, who "do that which is good, should have praise of the same." (Rom. xiii. 1—7.) And as preaching the Gospel of Christ, even in the open market-place, is a good work, it is the duty of civil rulers to protect those who are so engaged, despite the prejudices of any class, no matter what their position in society, or their reasons for being opposed to such godly practice. But why should the Romish Priest be afraid to let his votaries have the opportunity of comparing what he inculcates on them as truth, with what is inculcated by other Ministers? Truth never loses its hold upon those who love it, by being soberly and dispassionately investigated. Gold, how much soever tried in the crucible, is brought from the furnace more pure by the finer's process to which it was subject. Besides, do not the Scriptures expressly tell us, to "*try* the spirits," meaning Ministers, "whether they be of God; because many false Prophets are gone out into the world?" (1 John iv. 1;) to "*prove* all things," as well as to "hold fast that which is good?" (1 Thess. v. 21.) It is only by acting thus, that any

man can "be ready to give an answer to every man that asketh a reason of the hope that is in him, with meekness and fear." (1 Pet. iii. 15.)

May we not, therefore, in turn inquire, *why not* preach in the open market, or in any other place of public resort, where a multitude can be convened to hear about God, and Christ, and sin, and redemption, and all the other important matters which God has condescended to reveal in the Bible, and commanded his Ministers to teach to all men, in all countries, and during all the ages of time? To this practice God has given his broad sanction by the extensive good of which He has made it the instrumental and the divinely-appointed means. And,—notwithstanding their truculent conduct, and "altar-denunciations," which have occasioned the Irish Priests to become "a proverb and a by-word among all nations,"—provided the Wesleyan Methodists had means at their disposal, and were able to sustain the godly work of evangelization, the people are, to a great extent, accessible; and there is good reason to believe, that many of them might be subdued by the truth, if it could only be presented to

them, even in the open air, and in their own mother-tongue. In all probability, if it had not been for out-door religious services, the subject of this narrative, as well as many others, would have remained in the trammels of Romanism; and the Church's rule would have been made so far operative, as to compel him, under pain of "not receiving absolution," to "deliver up to the Ordinary" the New Testament, which had already made his faith stagger, as to the truth of the dogmas he had previously believed.

To see a Christian Minister standing up to conduct the worship of God in the open air, during the busy activities of the assembled multitudes, who were brought together solely for purposes of pleasure, of profitable speculation, or of worldly convenience, was to him a very novel matter; and he determined to wait and hear what the Preacher had to say. Mr. Bell selected for his text, Eph. ii. 8, 9,—
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."
The mere reading of these words operated a powerful influence upon his spirit; and he

felt as though riveted to the place on which he stood. His anxious and inquiring mind instantly laid hold upon the words, "*Ye are saved by grace, through faith; not of yourselves: NOT OF WORKS:*" and he thought, "Why, this is strange indeed! There is between this method of salvation, and that which obtains in our Church, a marvellous difference!" Yes, a marvellous difference, indeed; for the Church of Rome has decreed that, "If any one shall assert, that justifying faith is nothing else than a trust in the divine mercy, remitting sin for Christ's sake; or *that it is faith alone by which we are justified*; let him be accursed!

"If any one say, that the righteousness received in justification, is not preserved, and even increased before God, *by good works*; and that these works are only fruits and signs of justification, not *the cause of* its being increased; let him be accursed!

"If any one say, that the good works of a justified man are so the gifts of God, that they are not *the meritorious good deeds* of him who is justified, by the good works which are done by him through the grace of God and the merit of Jesus Christ, of whom he is a living mem-

ber ; and that he does not *truly deserve* increase of grace, eternal life, and, if he depart in grace, the obtaining of that eternal life and even an increase of glory ; let him be accursed !”*

Well might Magorian, having been thus instructed, exclaim, “ Our way is by works, works, works ! all works ! nothing but works ! But this way is ‘ by grace, through faith ; and that not of ourselves : it is the gift of God, *and not of works !* ’ ” He resolved to remain till the conclusion of the service. And as the Preacher proceeded to illustrate and apply the text, his astonishment increased : and he concluded, “ If this way of salvation be right, ours must be wrong : for there is between them an essential, an irreconcilable difference.” He returned home with a heavy heart, and conscious that, if what he had heard were true, he had been walking in a forbidden path ; and though, like the unbelieving Jews, he had long had “ a zeal of God,” it was “ not according to knowledge ; for being ignorant of God’s righteousness,” his life had been spent “ in going about to establish his own right-

* Council of Trent.

eousness, and not submitting himself to the righteousness of God." He determined on a more careful examination of the New Testament; that he would compare what he read therein with what he had heard from the Preacher in the open market-place; and that, if what he read corresponded with what he heard there, he certainly would renounce his former creed, and seek the salvation of God, "by grace through faith; and that not of himself,"—that he would seek it as "the gift of God," and not in any wise by his own "works."

The Psalmist has said, "The meek will He guide in judgment; and the meek will He teach his way. Thou shalt guide me with thy counsel. Thy word is a lamp unto my feet, and a light unto my path." (Ps. xxv. 9; lxxiii. 24; cxix. 105.) Yes, the word of the Lord, and that only, is an infallible guide unto men. The most sagacious, the most penetrating, the most discriminating, and the most intelligent creature in existence, is fallible; and, therefore, the best-disposed man may err, and err most egregiously, on subjects of immense, of infinite importance. But "the

words of the Lord are pure words : true from the beginning : as silver tried in a furnace of earth, purified seven times." Magorian *could read*, and in that word he read : he also thought, and prayed ; and the burden of his prayer was, that God would open the eyes of his understanding, and clearly unfold to him the meaning of His own word ; that He would direct him in the right way ; that if the Church of Rome were in error, He would make a full discovery of it to him ; and that if He had a true Church upon the earth, He would make him one of its living members.

It is impossible that a man of such a spirit, with such desires, and so diligently using all the means in his power to be fully informed concerning the plan of salvation, should remain merely in the light of *the dawning of the day* ; from him "the shadows" of the night of error must "flee away ;" and upon his partially-illuminated mind "the day" of saving grace must "break," in all the beauty of its broad and unsullied brightness : for is it not written, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings?" (Mal. iv. 2.)

THE DELIVERANCE.

Long my imprison'd spirit lay
Fast bound in sin and nature's night ;
Thine eye diffused a quickening ray ;
I woke ; the dungeon flamed with light ;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

“THE steps of a good man,”—a man whose heart is sincere, who is acting according to the best information he can acquire, and who is using all the means in his power to have that information corrected and improved,—“the steps of” such “a good man are ordered by the Lord.” But that God who thus shows that “the ways of man are not in himself,” and who “directs his steps,” evinces his sovereign character, and the infinitude of his wisdom, by using *various* means to give suitable guidance to those who need his special direction. Sometimes the reading of the Scriptures ; sometimes the preaching of the Gospel ; sometimes personal or domestic affliction ; sometimes the

death of a friend ; sometimes sudden and unexpected changes in their worldly circumstances ; and sometimes the “ still small voice ” of his Holy Spirit—are chosen by Him in preference to any other mode by which to give effect to his merciful purposes. But sometimes God chooses to depart from all these, which are his usual modes of procedure, and “ speaketh to man in a dream, in a vision of the night, when deep sleep falleth upon him, in slumberings upon the bed ; then He openeth his ears, and sealeth his instruction.” (Job xxxiii. 14—16.) The latter seems to have been the plan chosen by God, to shew Magorian “ what he ought to do.” He had now been in the greatest perplexity for some months, the burden of his guilt still increasing, and his mind being kept in the greatest suspense as to the steps he should take in order to his relief. While in this solicitous and disconsolate state, he one night dreamed that he was in a place called Ballanagalleaugh Bog, about two miles distant from his own house, and near the place where he was born ; and that when he looked up he beheld a large book hovering over his head, upon which there seemed to rest such a

divine halo as made him greatly wonder, and encouraged him, when he awoke, to hope that in that place God would vouchsafe unto him the deliverance he so greatly desired. Having previously heard of a person named William Clarke, who was well reported of by all as a good man, and who resided near the place he had seen in his dream, he determined to regard that dream as an omen of good. And who will say that, in this, he was "too superstitious?" Is it not well known that, in ancient time, "God frequently spoke to men in dreams and visions, and thus in the dark and retired hours of the night, He caused them, even in their sleep, to attend to Him, and deeply impressed his instructions on their memories?"* It is admitted that, now, "every impression of this kind, and, indeed, all supposed discoveries of the divine will, must be tried by the infallible and perfect standard of the Holy Scriptures, and no further regarded than they are warranted by them;"* for, generally, dreams are wild irregular movements of the mind, when it is unshackled by reason: so that, with the wise man, we may say, "A dream cometh

* Rev. Thomas Scott.

through the multitude of business!" But are not we in danger of going into an opposite extreme?

"Some dreams are useless, moved by turbid course
Of animal disorder; *not so all.*
Deep moral lessons some impress, that nought
Can afterwards deface."

Did not God speak in a dream to Abimelech? (Gen. xx. 3;) to Jacob? (Gen. xxviii. 12;) to Joseph? (Gen. xxxvii. 5;) to the servants of Pharaoh, King of Egypt? (Gen. xl. 5;) to Pharaoh? (Gen. xli. 1;) to Solomon? (1 Kings, iii. 5;) to Nebuchadnezzar? (Dan. ii. and iv. ;) and to Daniel? (Dan. vii. ;) all under the Old-Testament dispensation. Did not He also speak in a dream to Joseph? (Matt. i. 20;) to the "wise men from the East?" Matt. ii. 12;) and to the wife of Pontius Pilate? (Matt. xxvii. 19;) under the New-Testament dispensation. And, if He so spake in ancient time, why should any now attempt to "limit the Holy One of Israel" to such modes of communicating direction to those who inquire the way to Zion with their faces thitherward, as to them seem good? It is quite proper not to encourage dependence on

dreams any further than they correspond with the infallible and perfect standard of the holy Scriptures. But do not the Scriptures teach us to expect something of the kind "in the last days," or during the mediatorial reign of the Messiah? Is it not expressly written that, then, "your young men shall see visions, and your old men shall dream dreams?" (Acts ii. 17.) Have there not been numerous instances of well-authenticated but most singular dreams, which could not be satisfactorily accounted for, but on the principle of supernatural interference? "The believer in the Bible, as a revelation from God, must believe that dreams have often been produced by a divine agency; and it is as objectionable in *reason* as it is in *faith*, to deny that a phenomenon so adapted to produce powerful impressions upon the mind, should not often be an agency which Providence employs for its own purposes. *Even now* the phenomenon of dreaming may occasionally be employed to warn the wicked and direct the good, although as the medium of revealing religious truth dreams are no longer necessary."* "Many, by such means,

* Rev. R. Watson.

have had the most salutary warnings; and to deny *all* such, because there are many *vain dreams*, would show nearly as much wisdom as to deny the Bible, because there are many foolish books, the authors of which supposed they were under a divine influence when composing them." *

It should be borne in mind, that Magorian's was not an ordinary case: he was a member of the Church of Rome; he lived in a rural district where there were only a few Protestants, and with them he had no religious intercourse; he was devoutly attached to the usages of his community; and though he was now favoured with the New Testament, which he read most attentively and prayerfully, he had much to *unlearn*, which he had previously considered as infallible truth: and, therefore, he needed "some man to guide him." His character, state of mind, and great spiritual difficulties made him the subject of that divine promise: "The meek will He guide in judgment, and the meek will He teach his way." (Ps. xxv. 9.) Believing that his dream was specially ominous, he resolved to receive it as

* Dr. A. Clarke.

an intimation from God, that from William Clarke he might derive the instruction he so much needed; and on the Sunday morning next ensuing, he went in quest of him, and met him on the road, returning from class-meeting. But as he had no personal knowledge of him, he inquired where such a person lived; when, to his great surprise, he informed him that he was the identical person for whom he sought: at which he reached out his hand, and expressed the gladness he felt in thus unexpectedly meeting the very man he so ardently desired to see. Thus far, all appeared to him just as he would have it; and he forthwith accompanied Clarke to his house, and related all that was in his heart to the man whom he considered as a servant employed by the Most High God to show him the way of salvation. Soon after they had entered the house, and while engaged in earnest conversation on the all-absorbing subject,—*salvation by grace, through faith, and not of works*, Clarke presented a book, that he might himself perceive, by an appeal “to the law and the testimony,” that what he asserted was in perfect accordance with the word of God. But how great was

his delight when he saw that this—the Bible—was the very book he had, in his dream, seen hovering over his head, and which had occasioned him to go to that spot, in hope that he would there find what was to him, indeed, “the pearl of great price!” He spent the greater part of the day in company with his new acquaintance, searching the Scriptures, and in religious conversation and prayer; and departed, promising that, if all were well, he would accompany Clarke to class-meeting on the following Sunday morning. This promise he faithfully kept. At that meeting, the way of salvation *by grace* was “expounded to him more perfectly;” and, sincerely believing that these were the people of God, he then and there adopted them as his own, saying, “This people shall be my people, and their God my God.” He did not seek long before he “found Him, of whom Moses in the law, and the Prophets did write, Jesus of Nazareth,” who was in very deed “the end of the law for righteousness” to his believing soul. For, trusting with all his heart in Christ, he obtained “redemption through his blood, even the forgiveness of sins!” “Ye shall know the truth,”

said Christ, "and the truth shall make you free." Then he felt that he was "free indeed:" for,

"He is a free-man whom the truth makes free,
And all are slaves beside."

This freedom, which results from a knowledge of the truth, he happily experienced: his heart, therefore, bounded as a roe, and he went on his way rejoicing.

Being now fully persuaded that the Church of Rome has, by "giving heed to seducing spirits, and doctrines of devils, departed from the faith," and that it is that "Man of Sin, the son of perdition, whose coming is after the working of Satan, with all power and signs and lying wonders, and whom the Lord shall consume with the Spirit of his mouth," (2 Thess. ii. 8, 9,)—he, as might be expected, immediately obeyed the command of God,—
"Come out of her, my people;" (Rev. xviii. 4;) for he formally renounced all connexion with it, and, it is believed, never after attended even one of its ordinances.

THE SORE CONFLICT.

Should all the forms which men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind thy Gospel to my heart.

THE Church of Rome claims to be "the mother and mistress of all churches; that all baptized persons, whether willing or unwilling, are bound by her precepts, written or traditional; and, that it is necessary to salvation, that every human creature be subject to the Roman Pontiff." These extraordinary assumptions, regarding spiritual matters, evince her insatiable thirst for universal authority, and prepare us to expect that she will assert, and not be satisfied without it. Hence, her standard authorities teach, that "the Pope is of such dignity and highness, that he is not simply man, but, as it were, God, and the Vicar of God; that he is of such supreme and sovereign authority, that he is not merely constituted indignity, but is rather placed on the very sum-

mit of dignities; and that he hath, by divine right, supreme spiritual and *temporal* power, as supreme King of the world: so that he can impose taxes on all Christian states, and destroy towns and castles for the preservation of Christianity." Thus this spiritual autocrat, as had been predicted of him, "enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." If this mystic sorceress can gain her end, like Milton's Sin and Death,—

" She dwells at ease, and up and down unseen
Wings silently the buxom air, imbalm'd
With odours ; "

but if not, she puts forth all her energies, spiritual or temporal, unseen, or in the light of day, in such a manner as to her seems most likely to accomplish her object. It was, therefore, not to be supposed that Mother Church was prepared to forego her claims upon Magorian, or to relinquish her interest in such a son, so long as there remained any hope that he might be restored to her embrace. Hence, all the arts which she, in the plenitude of her

wisdom, could devise, were put into vigilant and active requisition, in order to reclaim him. He was caressed, cajoled, and menaced. And as the Pharisees, in time of old, "compassed sea and land to make one proselyte," so did "the mother of harlots" leave nothing undone which she conceived to be at all likely to prevent him being severed from her pale.

The first official agent who attempted to effect his restoration, was the French Friar, by whom he had been initiated into the Fraternity of the holy Scapular. This was a most politic step, as of *him* he had cherished a high opinion, and they had spent much time together in their peculiar services. And that this part of the design might succeed, the scene of action was discreetly ordered. He was informed that a person at the house of the Roman Catholic gentleman to whom the Friar was Chaplain, wished to see him. He repaired thither, and was immediately ushered into the oratory, or domestic chapel,—a room fitted up in the house exclusively for religious purposes,—to await the arrival of the person with whom the business was to be transacted. This was no common place, and the walls of it were

sufficiently ornamented with pictures representing the different objects to whom, or through whom, the family and their Father Confessor were in the habit of addressing their various supplications. In this place he was left alone for some time, no doubt with the intention of affording him the opportunity to ruminate on the solemnity of the situation in which he sat, and the imposing objects with which he was surrounded. At one end of the oratory hung a painting, larger, and more adapted to strike the mind with awe, than any of the rest, as it represented the crucifixion of our blessed Redeemer. Either through inadvertence, or to show his abhorrence of the design of such representations, he had seated himself with his back toward this more conspicuous painting. If through inadvertence he was found in this position, he was, even on Romish principles, excusable for his apparent irreverence ; if through design, he was justifiable on Protestant principles, for maintaining inviolate the second commandment of the moral law, which explicitly prohibits every approximation to creature reverence, in the sense of religious worship, even of the lowest

kind:—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," &c. (Exod. xx. 4, 5.)

When, however, the holy Father made his appearance, he instantly administered to him a most severe rebuke, observing that he was ashamed of the ignorance of Irishmen; and then animadverted in strong language on the irreverence with which he treated the holy and blessed crucifix, by turning his back toward it. But Magorian had read, "Do not I fill heaven and earth? saith the Lord;" (Jer. xxiii. 24;) and, like the Psalmist, his pious heart had said, "I have set the Lord *always before me!*" (Ps. xvi. 8.) To this sharp rebuke, therefore, he meekly replied, "*The Saviour I worship is always before me!*" The Father now understood the kind of person with whom he had to do; and, perceiving he was not likely to gain his point by an appeal to superstitious feeling, he varied his mode of attack, and with all the adroitness of a consummate practitioner, he assumed the

most soft and tender tone. He told him how much he loved him ! how greatly he was concerned for his salvation ! and how he could not possibly be saved but by continuing in the bosom of the true Church ! He then opened his vest before him, and exposed to view his uncovered bosom, saying, that he was prepared to sacrifice his life for the Church, but would never abandon the faith in which he had been educated, to embrace heresy ! When he saw that he did not prevail, he tenderly embraced, and wept over him in the most passionate manner, exclaiming aloud, in the words of David, when he had heard of the untimely death of his rebellious son Absalom, "My son ! my son !" (2 Sam. xviii. 33.) This burst of feeling greatly affected him, and his resolution was somewhat shaken : all the kindly and sympathetic feelings of his truly generous nature were aroused ; and he was almost ready to give way. But suddenly recollecting himself, and calling to mind the painful process through which he had passed in his search after truth, he remembered "the wormwood and the gall :" his firmness, therefore, returned, and, as "all that a man hath he will

give for his life," he expressed himself as determined never more to suffer falsehood to usurp the place of truth in his heart. The Father saw that the snare was broken, and that the well-wrought part of the plot which he had engaged to sustain was a complete failure. Finding his wayward son a more sturdy polemic than he was prepared to expect, the Friar reluctantly gave up the task which he found himself unable to accomplish.

The next official attack which was made upon him, was by one of the Priests of the parish in which he resided. And, as it was still thought that mild measures were more likely to be successful than such as were of an austere character, this assailant, also, conducted himself with great kindness of manner; and expressed the utmost disinterestedness in the attempt which he made to reclaim him from, what he supposed to be, dreadful heresy. But Magorian was too strongly persuaded that the Church of Rome has departed from the faith, to be easily shaken; and the truth of God had too firm a hold on his understanding and conscience, to suffer the most wily agent which that Church could employ, to induce him to

renounce it. This attempt, therefore, was as unsuccessful as the former ; and the Priest left him, without being able to make any impression which tended to encourage a hope of his ultimate restoration.

It was now industriously reported that he had become the subject of mental aberration ; that associating and conversing with heretics, and reading the Scriptures,—whose contents were above his comprehension,—were likely to turn him completely “beside himself ;” and that, if proper measures were not promptly adopted to prevent it, he would soon become a confirmed lunatic. “This is not an uncommon charge against those who are Christians, and especially when they evince any unusual zeal. Sinners regard them as under the influence of delirium and fanaticism ; as terrified by imaginary and superstitious fears ; or as misguided by fanatical leaders. The gay think it proof of derangement that others are serious, and anxious, and prayerful ; the rich that others are willing to part with their property to do good ; the ambitious and worldly, that others are willing to leave their country and home, to go among the Gentiles and spend their lives

in making known the unsearchable riches of Christ. The really sober and rational part of the world,—they who fear God and keep his commandments,—who believe that eternity is before them, and who strive to live for it,—are thus charged with insanity by those who really are deluded, and who are living lives of madness and folly. There is no madness so great, no delirium so awful, as to neglect the eternal interest of the soul for the sake of the poor pleasures and honours which this life can give. All men *know* that if there is an eternity, it is right to prepare for it; if there is a God, it is proper to serve Him; if a Saviour died for us, we should love Him; if a hell, we should avoid it; if a heaven, we should seek it. When sinners charge Christians with folly and derangement, they may turn at once upon *them*, and appeal to their own consciences, and ask them if all their anxieties, and prayers, and efforts, and self-denials, are not right? When *so* appealed to, they will usually acknowledge the force of the appeal; and will admit that all the solicitude of Christians for their salvation is according to the dictates of reason."*

* Rev. A. Barnes.

Pretending that he was "beside himself," Magorian's friends were enjoined to watch him with the most careful vigilance, lest he should do himself some grievous bodily harm ; to hide from him all such articles as could do him injury ; and to endeavour to divert his attention from those religious matters, which were described as too mysterious for his puny capacity. Pursuant to this advice, his work-tools were stolen from him ; his shaving apparatus was put out of his way ; his New Testament was destroyed,—but this he soon found means to replace ; and various efforts were made to get him out into the world, as it was called, and to prevent him from associating with his new religious acquaintance. As the Down races were at hand, it occurred that if he could be prevailed on to accompany his family to them, the point desired would be gained. To accomplish this, therefore, his friends prepared themselves with much art, and he was importunately assailed to go to the races. When he urged the impropriety of Christian people being engaged in any such scenes of folly and of sin, his objections were met by stating, that he certainly could not pretend to be wiser

and better than all men; that persons of all religious creeds were accustomed to attend such places; that Priests and Clergymen, Protestants and Papists, were there united in one general and common association. This, he was aware, was too near the truth; and, being kind and conciliating, he suffered their incessant and plausible solicitations to overcome his better judgment; so that he yoked his horse, and drove away with his family to the race-course. On his arrival there, one of the first persons that saluted him was a Priest of his acquaintance, who cordially shook his hand; told him how glad he was to see him there; and hoped that he was now prepared to renounce heresy, and return again to the only true Church. But how great was his surprise and mortification, when Magorian replied, "Never, Sir!" and assured him, that he was convinced Popery was a system of delusion and falsehood; and that, by the grace of God, he had abandoned it for ever! The Priest became enraged, and, brandishing his whip, he threatened to give him a severe horse-whipping. But he firmly retorted, that a horsewhip was a strange instrument by which to teach men

the way to heaven ; that Christ and the Apostles did not make use of such weapons, for St. Paul said, " We do not war after the flesh ; for the weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strong holds."* (2 Cor. x. 3, 4.) At this the enraged Priest furiously exclaimed, " To —— with both you and the Apostles." Magorian, being now firmly persuaded that *that* was a place where no Christian man should be found, determined to "escape for his life ;" and, without any parleying, he immediately left the race-course, leaving his horse, cart, and family to shift for themselves. It is, perhaps, unnecessary to add, that he was never after persuaded to go to the races.

There remained, however, another expedient, and it was thought better to resort to it, before measures of a more rigorous character were adopted: this was, to procure an interview between him and the Bishop of the diocese. As his Lordship's residence was in the parish, no great inconvenience was experienced in bringing about the said interview. It is, however, highly probable, that a circumstance

* See Appendix.

which now occurred brought the matter to a more speedy issue than it would otherwise have had :—Magorian's wife evinced symptoms of wavering in her attachment to Mother Church ; she thought it possible that her husband's new opinions might be right ; she then believed that they were right ; and she concluded that it was her duty to embrace the same faith, and to walk with him in the same path. At this her mother, who resided with them, became afraid that, if things were suffered to proceed in this manner, they would all soon be lost ; and, as she knew not how to prevent it, she hastened in her dilemma to the Bishop, requesting that he would forthwith repair to the spot, and, by interposing his episcopal authority, prevent the plague from spreading any further, as well as restore the rebellious to their former obedience. The Bishop lost no time in complying with her request : and, in his presence, the mother knelt down and imprecated such horrible anathemas upon the head of her daughter, unless she abandoned her new opinions, that the poor woman became quite terrified ; and, superstitiously believing that the curses of her mother would certainly

rest upon her, provided she continued to pursue her new course, she reluctantly promised to return to her former mode of faith and practice. It was not so with her noble-minded husband. For though, at the outset, the Bishop was exceedingly courteous, and, with great urbanity of manner, endeavoured to convince him, that in all things it was the duty of the faithful to submit to the authority of the Church, he remained invulnerable. In the course of the controversy, he respectfully signified to his Lordship how St. Paul has taught, that even the inspired Apostles had not "dominion over the faith" of the disciples of Christ; (2 Cor. i. 24;) and that he was satisfied no other men, how learned or holy soever, could possibly be "lords over God's heritage." (1 Pet. v. 3.) He, therefore, intimated that he could not be persuaded to renounce that which his enlightened judgment assured him was the truth of God, at the bidding of any man, how learned or dignified soever he might be. At this the Bishop assumed a lofty tone, and threatened him with his episcopal malediction, in case he did not submit to be subject to his fatherly dominion. But it was now too

late ; for he had learned from the words of Christ, to "call no man upon earth, father," (Matt. xxiii. 9,) in the sense claimed by this lordly Ecclesiastic : and this made him despise the menaces of one who arrogated to himself a title which no Christian Minister, as such, can innocently claim. And as he knew that "the curse causeless shall not come," (Prov. xxvi. 2,) he regarded the threats of the Right Reverend Father as utterly innocuous, and remained firm and unmoved while they were being uttered.

How true it is that Christians have to "wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places!" (Eph. vi. 12.) Thus Magorian had to "wrestle," first with one "spiritual power," and then another, and another. These came on him in plausible succession, and in accordance with a well-concerted plan ; yet he was graciously preserved, and delivered from the evil designed : "God gave him a mouth and wisdom, which all his adversaries were not able to gainsay or resist;" (Luke xxi. 15;) and, like the three Hebrew

worthies, he came out of the fire perfectly unscathed. (Dan. iii.) But, though he afterwards endured much grievous persecution, he frequently said, that all his trials put together never startled him half so much as did the affecting conduct of the French Friar.

O! had the holy Inquisition existed in his country, how speedily would he have been arraigned before its ghostly tribunal! and having been pronounced a confirmed heretic, as he certainly would, nothing would have remained but an *Auto-da-fé*, an ACT OF FAITH, which means, the burning to death of the body for the good of the soul. Or if the fires of Smithfield had not ceased to blaze, the holy Fathers would soon have proved the perfection of their Christian charity, by consigning him to the stake and the faggot, lest his pestiferous faith should seduce others from their allegiance to His Holiness of Rome. The sequel will show that they "did what they could!"

THE EXCOMMUNICATION.

One held he was infallible ; that none
The Scriptures ought to read, but Priests ; that all
Who ventured to disclaim his forged authority
Incurr'd the wrath of Heaven ; and that these
Should excommunicated be !

“IF thy brother trespass against thee,” said Christ, “go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church : but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.” (Matt. xviii. 15—18.) “The manner here prescribed of treating the injuries we may suffer from each other in

word or deed, is the opposite of that to which men generally resort, and yet would prove most effectual to remedy such evils in the first instance, and wholly prevent them from producing strife, uncharitableness, and malice."*
“*If thy brother, any who is a member of the same religious society, sin against thee, first, go and reprove him alone,—if it may be, in person; if that cannot so well be done, by thy messenger, or in writing, which, in many cases, is likely to be the most effectual. Observe, our Lord gives no liberty to omit this, or to exchange it for either of the following steps. If this do not succeed, secondly, take with thee one or two more, men whom he esteems, who may then confirm and enforce what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this do not succeed, then, and not before, thirdly, tell it unto the Church, lay the whole matter before the Minister and Elders, as the representatives of the Church or Assembly. If all this avail not, then, let him be unto thee as a heathen man and a publican, to whom thou*

* Rev. R. Watson.

art, as a Christian, to owe earnest and persevering good-will, and acts of kindness; but have no *religious* communion with him till, if he have been convicted, he *acknowledge* his fault. Can anything be plainer? Whosoever observes this threefold rule will seldom offend others, and never be offended himself.* But from this and some few similar scriptures, the Church of Rome, having assumed that she is “the mother and mistress of all churches,” pretends that she possesses authority to condemn, excommunicate, and anathematize whomsoever she pleases; and to confirm this unwarrantable assumption, urges that Christ said, “Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Whereas Christ simply assures the Apostles, “*that they* should be the infallible teachers of the whole truth of his religion, and applies his words to the practical use which should be made of the doctrines they were to leave on record, as rules to determine all moral questions in the Church; and that their inspired decisions should be con-

* Rev. J. Wesley.

firmed in heaven, as being the rules and principles on which the moral government of God would, through all future time, be conducted. No man, therefore, or body of men, can have power to bind or loose in the Church, but he who is inspired to know what the laws of the divine government are ; for nothing which is declared on earth can hold good in heaven, as determining what is pleasing or displeasing to God, but what is, in fact, a revelation of God's own will, which is the law of his creatures. The Apostles only had that revelation ; and *they only*, therefore, had the power to decide what was lawful, or the contrary,—‘to bind and to loose.’” *

Excision from the community of God's people is, under any circumstances, a solemn act : it involves considerations of the most momentous and awful character, and should never be resorted to till all other means for the reformation and salvation of the guilty party have been tried and proved ineffectual ; and even then, this painful act of ecclesiastical discipline should be administered with deliberation,

* Rev. R. Watson.

prayer, meekness, and the greatest compassion for the offender ; and a fixed purpose to embrace every opportunity to do him good, and, if possible, to restore him to the enjoyment of the privileges he has forfeited by his improper conduct.

In the Church of Rome there are three different kinds of excommunication. *First*, the minor, incurred by those who have any correspondence with an excommunicated person. *Secondly*, the major, which falls upon those who disobey the orders of the Holy See, or refuse to submit to certain points of discipline ; in consequence of which they are excluded from the Church militant and triumphant, and delivered over to the devil and his angels. *Thirdly*, anathema, which is properly that pronounced by the Pope against heretical Princes, and heretical countries.

It is, however, a remarkable fact, that the most flagrant transgressors—drunkards, swearers, and incestuous persons—may live and die members of the Romish community. The most notorious and scandalous sinners retain membership with them ; and it is only when the authority of the Priests is rejected, that

any are expelled. To this ordinance—when the Church of Rome wishes to maintain her usurped authority over the consciences of those who were her vassals—she sometimes resorts in Ireland; and then, the dreadful sentence is “pronounced with all due formalities, under episcopal sanction, with lighted candles and tolling bells, and all the solemn ritual and terrible denunciations of the Church, amidst a people peculiarly sensitive to the spiritual influences of religion, when coming upon them through its more awful and imposing forms, cutting off the delinquent not only from the sacraments, but interdicting him all society with the faithful.”*

As all the usual means for bringing back Magorian to the Romish communion had now failed, nothing remained to complete the work of restoration, but to publish, that if he did not recant his heretical notions before the termination of a given period, he should be proceeded against in due form, “and separated from the bosom of the holy Mother Church.” This, indeed, might have been spared, as he

* Lord Shrewsbury’s “Letter to Dr. Mc Hale.”

had voluntarily renounced all connexion with it, and long ceased to attend any of its services. But, as his was no common case, it was determined to make an example of him, and thus deter others from following in his steps. In the meantime he paid no attention to the fulminations which were being prepared against him; and, therefore, at the time appointed, this solemn farce was rendered complete.

It is said that, "the major," or "*second* form of excommunication," was that which was observed on this occasion. This ceremony is as follows, and is dreadfully imposing:—

"The Bishop, or Priest delegated by him, stands before the altar, in an elevated position, and with a lighted candle in his hand;—if there be any other Priest present, he also must have a lighted candle;—and at a certain part of the Mass called the Offertory, he pronounces the following curse:—

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and of the Holy Canons, and of the undefiled Virgin Mary, Mother of God, and of the Heavenly Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims, and of

all the Holy Patriarchs, Prophets, and of all the Apostles, and Evangelists, and of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs, and the Holy Confessors, and all the Holy Virgins, and of all the Saints, together with the holy and elect of God—we excommunicate and anathematize him; and from the thresholds of the Holy Church of God Almighty, we sequester him, that he may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord God, 'Depart from us, we desire none of thy ways.' And as fire is quenched with water, so let the light of him be put out for evermore, unless he shall repent, and make satisfaction. Amen.

"MAY the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who was given to us in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

"MAY the holy and eternal Virgin, Mother of God, curse him! May St. Michael, the advocate of holy souls, curse him! May all the

Angels, and Archangels, Principalities, and Powers, and all the Heavenly Armies, curse him !

“**MAY** St. John the Beloved, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him ! and may the rest of his Disciples, and the Four Evangelists, who by their preaching converted the universal world, and may the holy and wonderful company of Martyrs and Confessors, who by their holy works are found pleasing to God Almighty, curse him ! May the holy choir of the Holy Virgins, who for the honour of Christ have despised the things of the world, curse him ! May all the Saints, who, from the beginning of the world to everlasting ages, are found to be beloved of God, curse him ! May the heavens and earth, and all the holy things contained therein, curse him !

“**MAY** he be cursed wherever he shall be ; whether in the house or in the field, in the way or in the path, in the wood or in the water, or in the church ! May he be cursed in living, dying, eating, drinking ; in being hungry, in being thirsty ; in fasting, sleeping ;

slumbering, watching, walking, sitting, lying, working, resting, and in blood-letting!

“MAY he be cursed in all the faculties of his body!

“MAY he be cursed inwardly and outwardly! May he be cursed in the hair of his head! May he be cursed in his brains, and in the crown of his head, in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his fore-teeth and grinders; in his lips, in his throat in his shoulders, in his wrists, in his arms, in his fingers.

“MAY he be cursed in his mouth, in his breast, and in all his inward parts, down to his very stomach! May he be cursed in his veins, and in his groin, in his, in his hips, in his knees, in his legs, in his feet, and toe-nails! May he be cursed in all the joint and articulations of his members; from the crown of his head to the sole of his foot, may there be no soundness in him!

“MAY the Son of the living God, with all the glory of his Majesty, curse him! And may heaven, with all the powers which re-

joice therein, rise up against him to DAMN him, unless he repent and make satisfaction. Amen. So be it. So be it. So be it. Amen.

“As these last words are pronounced, all present answer, AMEN, AMEN, AMEN. Then the Bishop, or Priest who excommunicates, and all the other Priests present, dash their lighted candles to the ground; darkness ensues, and the most profound silence reigns, mingled with ejaculations of horror emitted by the congregation. After this awful ceremony the Mass is continued as usual.”

Is it wonderful that any people ignorant of the teaching of the Scriptures, and of the spiritual nature of true religion, should be “peculiarly sensitive to the awful and imposing forms, and all the solemn ritual and terrible denunciations,” connected with “cutting off a delinquent not only from the sacraments, but interdicting him all society with the faithful” on earth, placing him and all his doings under the curse of God, while here, and shutting him up in hell for ever, as is described in the above cruel and blasphemous ordinance? or that they should be loath to relinquish their connexion with a community whose Priests;

they are firmly persuaded, can, by making their curses effective, inflict upon them such terrible evils? How unlike the nature of God, and the spirit and teaching of the Gospel, are such dreadful denunciations! and how contrary to the entire genius of the Christian religion! "God is love." His tender mercies are over all his works! He is not willing that any should perish! His language to those who have forsaken Him is, "How shall I give thee up? Return, ye backsliding children, and I will heal your backslidings: *for the Lord hateth putting away.*"

With what earnest tenderness did St. Paul entreat the Corinthians "to forgive and comfort"—and of course receive again into their fellowship, and thus "confirm their love toward"—the incestuous, but now repentant person, who had been "cut off" from their society, "lest he should be swallowed up with overmuch sorrow!" (2 Cor. ii. 1—11.) But in the Church of Rome, excommunication is made an engine of oppression and punishment; and, in too many instances, it issues in the utter destruction of those who have refused to submit to her despotic demands. At Magorian's

head, "the Priest's curse," in the form of these horrible anathemas, had now been hurled : he was helpless among "many adversaries," and knew not what would be the consequence ; but he committed his cause to God, and patiently waited the result.

THE PERSECUTION.

WHEN, on the 5th day of April, 1570, Pope Pius V., in solemn conclave, pronounced "the damnation and excommunication of Elizabeth, Queen of England, and her adherents," &c., he, no doubt, concluded that he would thus strike her and her friends with terror; and by this means gain his sinister ends. But his fulminations were as powerless as the efforts of a puny incendiary, who attempts to sow discord, and excite civil war, in a great and prosperous nation. The greater part of the English people were then decidedly Protestant, having been enlightened by means of the blessed Reformation; they were strongly attached to the person and government of Elizabeth; rejoiced in the civil and religious privileges with which they were favoured; and only laughed at the feeble insolence of the ghostly Father.

It was not thus, however, in the case of King John, at the beginning of the *thirteenth* century; who, though he was one of the most immoral, cruel, and debased wretches that ever disgraced the English throne, gave no offence to the Roman Pontiff which rendered him worthy of excommunication, till he refused to confirm in the see of Canterbury a creature of the Pope's nomination. For this act of temerity, Pope Innocent III. *first* put the kingdom under an *interdict*. "The sentence of interdict was at that time the great instrument of vengeance and policy employed by the Court of Rome; and was denounced against Sovereigns for the lightest offences; and made the guilt of one person involve the ruin of millions, even in their spiritual and eternal welfare. The execution of it was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was of a sudden deprived of all exterior exercise of its religion: the altars were despoiled of their ornaments; the crosses, the reliques, the images, the statues of the saints, were laid on the ground; and, as if the air

itself were profaned, and might pollute them by its contact, the Priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches: the bells themselves were removed from the steeples, and laid on the ground with the other sacred utensils. Mass was celebrated with shut doors, and none but the Priests were admitted to that holy institution. The laity partook of no religious rite, except baptism to new-born infants, and the communion to the dying; the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields; and their obsequies were not attended with prayers or any hallowed ceremony. Marriage was celebrated in the church-yards; and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel. Every circumstance carried symptoms of the deepest

distress, and of the most immediate apprehension of divine vengeance and indignation.”*

This *interdict* not producing the desired effect, the sentence of excommunication was next issued. Then King John began to feel the misery of his situation: the Barons, Bishops, and chief people of the land, gradually stole out of the kingdom, and John became alarmed at the dangers which no virtues or abilities were now sufficient to retrieve. But as he still persevered in his opposition to the See of Rome, “the next gradation of Papal sentences was to absolve his subjects from their oaths of fidelity and allegiance, and to declare every one excommunicated who had any commerce with him in public or in private; at his table, in his council, or even in private conversation; and this sentence was accordingly, with all imaginable solemnity, pronounced against him. John still persevered, and there remained nothing but the sentence of deposition; which, though intimately connected with the former, had been distinguished from it by the artifice

* Hume.

of the Court of Rome ; and Innocent determined to dart this last thunderbolt against the refractory Monarch. But as a sentence of this kind required an armed force to execute it, the Pontiff, casting his eyes around, fixed at last on Philip, King of France, as the person into whose powerful hand he could most properly entrust that weapon, the ultimate resource of his ghostly authority. And he offered the Monarch, besides the remission of all his sins and endless spiritual benefits, the property and possession of the kingdom of England, as the reward of his labour.”*

Persecution, and not reformation, was the object of the foregoing unchristian denunciations ; and such, generally, is the object of the anathemas pronounced by the Church of Rome. Hence, the spirit of vengeance and destruction in which they are conceived and uttered ; and the painful endurances by which they are usually succeeded. Magorian had done nothing wrong : the only crime alleged against him was, that he had read the New Testament ; presumed to think for himself on

* Hume.

the subject of religion, which is the inalienable birthright of every man; and had become a Protestant. For this he was, with solemn pageantry, cut off from a Church whose communion he had voluntarily relinquished; regarded by his former associates as worse than "a heathen man and a publican;" and subjected to consequences which were to him exceedingly painful. His nearest earthly relations looked upon him as an outcast from God; one whose words would eat as a canker, and who was likely to do much mischief to the Church; and therefore treated him in the most harsh and unnatural manner. And though he did not willingly give offence to any one, but was amiable and industrious, affectionate and economical, his comforts were neglected, his person was despised, and the most ingenious plans were adopted to give him pain or disappointment. Many instances of the outrageous persecution which he was made to endure, might be easily accumulated: the *three* following, however, shall suffice.

On one occasion, when returning from Downpatrick, where he had been to market, a party

of men overtook him on the road, accompanied by, and manifestly under the guidance of, a person who was about to take what are called holy orders, as a Priest. They soon engaged him in conversation, and seemed desirous that the subject should turn on the controversy between Popery and Protestantism. As he was deeply conscious that Popery is a grossly corrupt and stupid compound of Jewish rites and Pagan superstition, and that genuine Protestantism is in perfect accordance with the Scriptures of truth, he was fully prepared, on all fitting occasions, to expose and refute the former, and to espouse and defend the latter : and therefore, at this time, he feared not the number of his opponents, or their supposed superiority ; but, being confident of the goodness of his cause, he believed that truth which is great would prevail. His opponents soon found that they were not able either to refute his arguments, or defend their own system, and, therefore, proceeded to gibe him for having changed his faith ; and when they saw that this made no impression upon him, they jostled him from place to place on the road ; but as he still continued patient and unmoved, the time

was fully come to adopt their ulterior measures ; and when the embryo Priest gave the word of command,—“ Now, boys, mind what I told you,”—they ran upon him with one accord, and he fell and was much abused. But, recollecting that there was a respectable Protestant family residing on the road-side, at a short distance from where they were, he collected all his remaining energy, sprang up, suddenly rushed forward, and so eluded their grasp as to dart before them, towards the place where he hoped to find refuge from the power of their diabolical fury. Providentially, the door of the house was open ; and though his persecutors were, like so many fiends in human shape, hard at his heels, he was enabled to gain the goal just in time to be preserved from the effects of their murderous rage. As they appeared still intent on the accomplishment of their wicked purpose, there is little doubt but he would have fallen a martyr on the spot, if God had not so ordered matters, that the master of the house in which he sought shelter was present, and promptly came forward to his rescue, by seizing a loaded gun, and firmly assuring them that he would

shoot the first person who dared to offer him further molestation. The person by whose interference God so providentially delivered him, was afterwards very urgent upon him to institute legal proceedings against his persecutors; but he meekly refused, and committed his cause into the hands of Him that hath said, "Vengeance is mine; I will repay, saith the Lord." (Rom. xii. 19.) The event proved that, at least in one sense, he did not err in his Christian forbearance; for the young man who was being prepared for the Romish priesthood, when he afterwards reflected on the unprovoking, the patient, and the meek deportment of the person they had so shamefully abused, concluded that there must be something in his Protestantism more than he had previously expected: this conviction induced an examination as to the probable cause of Magorian's Christ-like demeanour, and the result was, that he abandoned his intention as to the priesthood, and gave such marked evidence of a thorough change in his religious sentiments, that his friends, dreading an open declaration of his altered opinions, hurried him off to America, where, on his arrival, it is said,

he formally identified himself with a branch of the Protestant Church, and, instead of devoting his energies in striving to disseminate the unscriptural creed of Pius IV., or the dogmas of the Council of Trent, he opened a school for the education of youth in the true principles of the religion of Christ.

A *second* instance of outrageous persecution was perpetrated by two near relations,—brothers-in-law,—who went to his own house, and after having exhausted all their arguments, without prevailing on him to abandon what they considered the new faith, they waxed desperate, and could not think of leaving the house till they had effected their purpose ; but he still retained his integrity, so that they became quite infuriate, and determined *on hanging him*, as a punishment for his obstinacy. With this view they prepared a rope, which they duly adjusted about his neck, and seemed fully bent on the accomplishment of their diabolical object. He, however, all the while, was enabled to “possess his soul in patience,” and to continue

“ Unmoved by threatening or reward,”

lifting up his heart to God, and requesting that He would either deliver him from their fury, as He did Daniel from the den of lions, or prepare him to submit with patient resignation to a martyr's death, as He did Stephen when the Jews "gnashed on him with their teeth, and stoned him" till he died. He subsequently said, that he firmly believed, if God had not interposed for his deliverance, they actually would have strangled him. But, as they were raising him to the stool, from which it was intended he should swing, some apparently trifling circumstance so disconcerted them, that they suddenly relinquished their hold, and left him to perish by some other instrumentality. Yet it should not be omitted, that both these *unnatural persecutors*, as has frequently been the case with those who have persecuted others for conscience' sake,—came to an untimely end. "Verily there is a God that judgeth in the earth." (Ps. lviii. 11.)

A *third* species of grievous persecution consisted of a series of domestic annoyances, which were designed to prevent his attendance at the public ordinances of religion. He was in the habit of attending religious meetings on

week-day evenings, after the usual occupations of the day at his secular employment had ceased. To prevent this, the members of his own family employed all their carnal ingenuity, but without success. In this evil work, "the wife of his bosom,"—who had once been persuaded that his religious views were right, and was on the eve of uniting with him, had she not been deterred by a superstitious dread that the threatened imprecations of her mother would be realized,—forgetting "the love of women," combined against him; and, in his case, the words of the Saviour were literally fulfilled,—*"A man's foes shall be they of his own household."* (Matt. x. 36.) Frequently, during the winter season, on his return from public worship, he would find his house in darkness, his family gone to bed at an unusually early hour, and the floor of the house, from the door, spread over with large pieces of wood, chairs upset, and other means of obstruction, manifestly so arranged as to occasion him to stumble over them, and thus do himself severe bodily injury. But one night, in particular, the inhumanity and cruelty of such malicious arrangements were evinced in a

more glaring manner ; for, returning home, and expecting the accustomed unpleasantness, his heart was raised to God in earnest prayer that He would preserve him from evil, when he opened the door and found the house in darkness ; but the fire, which had been raked on the hearth to preserve it for next morning, suddenly blazed out, and exposed to his view the preparations which had been made for his injury : and he gazed on chairs and tables placed topsy-turvy, with large lumps of wood, and a *huge hatchet* fixed among them, *with its edge upward*, so that if he had fallen upon it, (and was not that the intention, *the wish* of those who had arranged these implements of persecution ?) the probability is that, if he had escaped with his life, he would have received irreparable mischief.

In fact, no kind of persecution, in the shape of ill-names, personal insult, threats, blows, &c., was left untried to coerce him to return to the mode of faith and the superstitious practice which he had, from conviction, abandoned ; but not, indeed, until he believed that such a step was indispensable in order to his happiness in time, and his salvation from “ the

wrath to come." He could truly say, with the persecuted Psalmist, "My soul is among lions : and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword : " (Ps. lvii. 4 :) and, with St. Paul, he had "after the manner of men to fight with beasts ;" for often he was "in trouble, pressed out of measure, insomuch that he despaired even of life." (2 Cor. i. 8.) And there is little doubt that many who heard "the Priest's curse," when he was denounced from the altar at the time of his excommunication, readily thought, "Whosoever killeth him, will do God service." (John xvi. 2.)

GROWTH IN GRACE.

His prayers sincere, his fightings with himself,
His resignation to the will of Heaven,
His patient bearing of reproach and shame,—
His faith, and hope, and love,—by grace divine
Were all matured.

“To banish, imprison, plunder, starve, hang, or burn men for religion, is not the Gospel of Christ: it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any means that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in.”* “Persecution, for conscience’ sake, is every way inconsistent, because it is founded on an absurd supposition, that one man has a right to judge for another in matters of religion. It is opposed to that

* Dr. Jortin.

fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us. It is by no means calculated to answer the end which its patrons profess to intend by it. It also tends to produce a great deal of confusion and mischief in the world." * "Above all things," said the eloquent FENELON, in his "Directions for the Conscience of a King," "Above all things, never force your subjects to change their religion. No human power can invade the impenetrable recesses of the human heart. Force can never convince men: it can only make them hypocrites. When Kings meddle with religion, instead of protecting it, they place it in bondage. Allow to all legal toleration, not in approving all as indifferent, but in suffering with forbearance that which God suffers, and in endeavouring to reclaim men by *mild persuasion*."

"Let Cæsar's dues be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone."

It has been said, that "persecution is the

* Dr. Doddridge.

offspring and remnant of a barbarous age." But is it not more correct to say, that it is the offspring and expression of the carnal mind? for, as in ancient time, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now;" and will be, till the carnal mind is subdued and renewed by grace. Pains inflicted, and penalties exacted under the sanction of Statute Law, on account of religion, are "the remnant and offspring of a barbarous age;" and as civilization progresses, and the rights of men become better understood, it is to be hoped these evils will totally subside. It is unquestionably the duty of all civil Governments so to revise and modify their Statutory Codes, as to allow every man to worship God in conformity with the dictates of his own conscience, and to endeavour to propagate his own religious views as extensively as he can, provided he use no coercive but only moral means, such as reason can devise and argument furnish, and thus leave the consciences of others as untrammelled as his own. But how much soever human laws are modified, and how freely soever every man is allowed to proceed in all religious matters,

still the Scripture principle will hold: "All that will live godly in Christ Jesus shall suffer persecution."

"The blood of the martyrs is the seed of the church," is a saying which, by frequent repetition, has become a kind of axiom: and too many Christians seem to think that the more grievously "persecution for righteousness' sake" rages, the more will the church prosper; that the more copiously the blood of martyrs in the cause of Christ is made to flow, the more germinant will truth become, and the more numerous will plants of righteousness grow before the Lord, until the church is made a kind of spiritual banian-tree, whose branches grow downward, and thus take root and extend almost indefinitely; or "as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." It should, however, be borne in mind, that "it is not the *blood*, but the *cause*, that makes the martyr;"* and that, while the fortitude, con-

* Mead.

stancy, patience, and resignation of the martyrs, in the time of their extreme sufferings for Christ's sake, induced many of the by-standers to sympathize deeply with them, examine their principles, embrace their faith, and ally themselves to their cause,—still, persecution on account of religion is an unmitigable evil; it is imprudent and fanatical to court and to brave it; and our Lord, when he foretold his disciples of it, enjoined upon them a prudent foresight and timely escape from it: "Be ye wise as serpents, and harmless as doves: and when they persecute you in one city, flee ye into another." (Matt. x. 16—23.) "Whenever duty, honestly interpreted, without the bias of self-love, allows us to escape danger by the exercise of prudence, not only respect to ourselves, but also that we may prevent others from grievously sinning, by indulging their malignity against Christ, requires that we ought to embrace the opportunity of doing so. When, however, safety cannot be secured without injury to our Master's truth and cause, no consideration will induce the faithful disciple to desert his post, or to shrink from death itself. PASSION is excluded from our religion, that

calm PRINCIPLE may exhibit its more noble triumphs." *

Persecution may be a kind of "winnowing fan," with which the providence of God purifies his church from insincere and indolent members; it may sometimes produce eminent instances of faith and constancy; and it may furnish brilliant examples of courage and intrepidity. But the excitement which it occasions, by keeping the mind in a state of almost perpetual fermentation, prevents leisure for reflection, and is unfavourable for the acquisition of that knowledge which is requisite for maturing the character with all the softer as well as the sterner virtues of our holy religion. The most glowing descriptions furnished by the Prophets of the church's prosperity relate to the period, when "the Lord shall take away the rebuke of his people from off all the earth; when Zion shall be a quiet habitation; when in returning and rest she shall be saved, and in quietness and confidence shall be her strength; when the glorious Lord will be unto her a place of broad rivers and streams; and

* Rev. R. Watson.

when the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever !”

It was when the apostolic “churches had rest” *from persecution*, that they “were edified,” built up, increased in grace, and strengthened with might by the Spirit in their inner man ; “and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” (Acts ix. 31.) Thus it has been with the church, in all the ages which have since succeeded ; and thus it is with all the individual members of the church. During the time of his most grievous persecutions and painful conflicts, Magorian was diligent in his attendance on all the ordinances of God ; and, being a man of peace, as much as lay in him he lived peaceably with all men. For a long time, indeed, peace seemed to flee from him, and he had to “sojourn in Mesech, and to dwell in the tents of Kedar ;” for his persecutors were false and deceitful, they were prompt, wild, numerous, and scattered over a district of considerable extent : but he continued to “seek peace and pursue it ;” and he did not seek in vain. Hence, he “grew in grace,” he increased

in the image and favour of God, "and in the knowledge of our Lord and Saviour Jesus Christ." It was, therefore, no wonder that he acquired the confidence of his Christian brethren, and was appointed to the honourable but responsible office of Class-Leader. In the execution of the duties of this office he was punctual and persevering, and lived in the esteem and affections of those with whom he was associated; and though his residence was about three miles from the place of meeting, which was usually held early in the morning, he was scarcely ever absent. Difficulties which would have borne down almost any ordinary mind, he cheerfully surmounted, and delighted to be found at his post of duty. His family were in the habit of putting many hinderances in his way; sometimes neglecting to prepare for him suitable articles of clothing, and sometimes hiding those which had been prepared, solely for the purpose of keeping him from class-meeting. But he always found means to disappoint their expectations, and meet with his brethren. To show what is here meant, the following fact is given by way of illustration. One winter morning, while

the weather was extremely cold, he found that his shoes and stockings were secreted, and he was not able to find the place of their concealment ; but, though the alternative was peculiarly forbidding, he readily embraced it, and proceeded, through frost and snow, to the place "where prayer was wont to be made."

But even this incident was made conducive to the glory of God, and the prosperity of Zion ; for a young man whose mother, his only parent, was a Roman Catholic, seeing him hurrying on the road, inquired where he was going, and the cause of what was, for him, such an unusual dress ; and, on being informed, requested to be allowed to accompany him : his heart was affected at that meeting, his opinions became changed ; he, too, joined the Wesleyan church in that place, and became Magorian's companion and bosom-friend, and continued so to the end of his earthly pilgrimage. This young man ultimately settled in his own house in that same neighbourhood, which he opened as a place for regular preaching ; and up to this time he remains there to bear witness for the truth, and keeps his house open for public worship, as well as to entertain

those Ministers of God, in whose community he was brought to a saving knowledge of the truth.

After class-meeting Magorian's custom was to attend service in the Established Church, in the morning of the Lord's day, that being the most convenient place for him; and then he walked to Downpatrick to attend public worship, in the Wesleyan chapel, at night. He thus had to walk about *fourteen miles* on the Sunday; yet this was his usual practice for many years, and, indeed, as long as he was able to bear it. The writer was sometimes surprised to see how he would brave the tempest, and travel in the dark, to enjoy the benefits of the sanctuary of God; for "he loved the habitation of his house, and the place where his honour dwelleth." (Ps. xxvi. 8.)

As might be expected, after his conversion, he was very solicitous to benefit his family and neighbours, by placing within their reach religious ordinances similar to those which had proved to him so singularly useful. He therefore opened his house for prayer and the ministry of the word of Christ. But as he

stood alone, the powerful agencies which the Church of Rome brought into operation against the work in which he was engaged, were so successful as to put a stop to these ordinances; and he, for a long time, remained "as a sparrow alone upon the house-top." His conduct, it is true, was remarkably exemplary; his temper uniformly peaceable; and his life, from the time of his conversion, irreproachable. But being of good character and devotional habits, previous to his change of heart, all his uprightness, equability, and kindness were attributed to the religion which he took with him from "Mother Church," and not to any grace which he had afterwards attained. Thus the effects which his Christian temper and holy life were, under other circumstances, calculated to produce, were artfully prevented. Hence, his wife was frequently heard to say,—That she could not tell what made her James, above all persons, turn Methodist; because, before that time, he was as good as he could be, and had, therefore, no occasion to strive to get made better. But had she seen by the light which shone upon his illuminated mind, she would have felt and

spoken very differently. With what a glow of grateful feeling did he, usually, at the quarterly lovefeast, bear his testimony as to the obligations under which he was laid to God, for having "brought him out of darkness into his marvellous light!" It was his custom to stand up at the beginning of the meeting, and, with tears streaming down his manly face, to express himself as one of the greatest debtors to the free grace of God that ever lived. On these occasions his Christian friends always listened to his artless, but clear and effective, testimony with the greatest delight. Some of these friends had run with him, from the beginning of his heavenly course; and as they had marked his progress and witnessed his Christian virtues, so they were ever ready, not only to help him onward, but to rejoice on his account. These had first seen him "a babe in Christ," then, "a young man," and then, "a father" in the family of God: and in all the stages, from infantile weakness, when he had need of "the sincere milk of the word, that he might grow thereby," to mature life, and "full age," when "strong meat belonged to him," they had observed his integrity, con-

sistency, purity, and love ; and, at length, beholding him, "like as a shock of corn cometh in in his season," gradually preparing to be laid up in the garner of God, "they glorified God in him."

THE FINAL CONQUEST.

Sweet peace, and heavenly hope, and humble joy,
Divinely beam on his exalted soul,
And fill death's valley, darken'd not for him,
With incommunicable lustre bright.

WHILE here, "we know only in part:" God has graciously kept from us the knowledge of many things that are in futurity, with which we are intimately concerned; but which, if seen and known by us *before* we are prepared for them, by that gradual process which will meeten us to understand, to approve, to appreciate, or to acquiesce in the infallible arrangements of his infinite wisdom, would occasion to us inconceivable sorrow, unfit us for the duties which He has imposed, and, in all probability, greatly tend to frustrate his wise designs. We do, however, know that there was, for us, "a time to be born," and that there will be "a time to die." The time of our birth we may, generally, ascertain with

considerable accuracy ; but of the time of our death we are wholly ignorant. This ignorance is to us a most benevolent arrangement ; for, if we knew the exact period of our death, we might be induced to live carelessly, to suffer our

“ Moments to linger unemploy’d
Or unimproved below ;”

to presume on the length of time yet to come ; and thus get our hearts so hardened by “ the deceitfulness of sin,” as to forget “ the time of our visitation,” and finally let death “ come upon us as an armed man,” without any due preparation to escape eternal misery. Or we might, knowing the number of our years, allow our minds to acquire a melancholy air ; to get tinged with the gloom of distressing anxiety ; and so “ spend our years,” as to “ apply our hearts” unto sorrow, instead of “ unto wisdom.” But “ what we know not now, we shall know hereafter :” just as we are able to bear the light, the darkness will be dissipated : in proportion as we have had our minds disciplined by Providence and our hearts subdued by grace, we shall be inducted into an acquaintance with the princi-

ples of the Divine government, and acknowledge the wisdom of his plans; and we shall then confess, that the gradual development of what concerned ourselves has been promotive of our piety, our happiness, and the glory of God.

"The living know they shall die;" but as death frequently makes his appearance when men look not for him, these sentiments apply with special force to the case of Magorian. For some time previously to his death, his persecution was considerably abated; so that he passed on with comparatively little molestation, and was esteemed by those who knew him as a worthy man, and a sincere Christian: such, also, were his general health and appearance, that most persons acquainted with him would have supposed his life might have been spared for many years to come. God, however, in whose "hands" our "times are," had determined to bring him to the grave much sooner than his friends anticipated.

It is highly probable that the affliction which terminated his life was induced, or considerably increased, by the affectionate assiduity with which he attended a beloved son, during

a long and tedious illness. During his son's affliction he watched his bed with parental solicitude; and earnestly prayed that, if agreeable to the will of God, his life might be spared. His son *was* spared, and he sincerely believed that it was in answer to his prayers: his own death speedily ensued, and he as sincerely believed that it was the result of the affliction of his son. Be that as it may, he has gone to the grave; and God brought him to the grave in peace.

He had long feared that, if he should die by a lingering illness, or if, during the time of his affliction, he should be at all insensible, his friends would make every effort to have him visited by the Priest, that he might receive the benefit of the last rites prescribed for the dying by the Church of Rome, and without which the members of that community are taught to believe there is no salvation. And attempts were made to persuade him to consent to the adoption of this measure. But, when urged to a compliance with the wish of his family, in this matter, by a reference to "his own" (the authorized) version of the New Testament, where it is written, "Is

any sick among you? let him call for the elders of the church; and let them pray over him, *anointing him with oil in the name of the Lord*: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him;" (James v. 14, 15;)—he pertinaciously refused, saying, with reference to 1 John, ii. 20, that he had "*an unction from the Holy One*," meaning those influences of the Holy Spirit which had enlightened his mind, and given him clear and just views of the nature of the true religion, and by which his heart was comforted and sanctified; and that, without this, all *the oily anointing* which any Priest upon earth could administer, would avail nothing.

The Church of Rome teaches that *extreme unction* is one of the *seven* sacraments necessary to salvation: "If any shall say, extreme unction is not truly and properly a sacrament instituted by Christ our Lord, and preached by the Apostle St. James; but that it is a human invention; let him be accursed! If any shall say that the holy anointing of the sick doth not confer grace nor remit sins, nor

relieve the sick ; but that now it has ceased, as if it had been formerly only the grace of healing ; let him be accursed !” * This *unction*, therefore, the Priests apply to such persons as are supposed to be near the point of death : “ to the eyes, because of seeing ; to the ears, because of hearing ; the mouth, because of tasting, or speech ; the hands, because of touching ; the feet, because of motion ; the reins, because the seat of lust ;”—with the customary formulary : “ By this holy anointing, God pardon thee, by whatever thou hast offended, by the fault of the eyes, nose, or touch.” And this *sacrament*, these Priests pretend, was instituted by Christ, Mark vi. 13, and enjoined by St. James, v. 14, 15.

The Apostles, it is true, “ anointed with oil many that were sick, and healed them ;” (Mark vi. 13 ;) but “ it is not probable that they used oil for the recovery of the sick persons. To be sure, if they applied it indiscriminately in all the complaints they met with, that would show that the cures could not arise from the natural virtue of the oil,

* Council of Trent.

which is not suitable to every complaint ; but from the special force and efficacy given to it by God. It is, however, more probable that the oil was used symbolically. It was the emblem of gladness ; and the outward sign of joy suitably expressed the delightful emotions of those who were healed in a moment, by the power of 'the name' of Jesus, from the most torturing and depressing maladies. The papistical doctrine of *extreme unction* has no support from Mark vi. 13. It does not, indeed, appear that the Apostles, in anointing the sick, acted under the command of Christ, or that this was a religious rite at all. It was, most probably, the usual emblematical method of expressing joy upon receiving any particular blessing from God. But if it could be proved to have been an authorized religious rite, as to the Apostles, in the miraculous cure of diseases, it is no precedent for us, who have not these powers ; and it would, therefore, be absurd to use the sign without possessing the means of giving it import by realizing its meaning. But *extreme unction* is, by the confession of the Papists themselves, an essentially different rite. *It is not* given for healing ; it

is postponed until there is no hope of life; and it is an absurd and senseless anointing unto DEATH, which, neither as a symbol nor as a means of benefit, bears any resemblance to the unction mentioned Mark vi. 13, and James v. 14, 15, or that practised by the primitive Christians.*

“James v. 14, 15, evidently refers to the exercise of *miraculous powers*. The elders of the Church were to ‘pray over the sick,’ &c., and it is added, ‘The prayer of faith shall save the sick, and the Lord shall raise him up.’ How vastly different is this from the sacramental unction of the Roman Church! In the one case, the rite was performed with the express view and intention of healing the sick; but in the other, it is administered only in the certain prospect of death; and so far are they from intending the recovery of the person to whom it is administered, that the probability of such an event would prevent it. In the one case, the unctuous application was merely for the purposes of bodily healing; in the other, it is employed with a view to its

* Rev. R. Watson.

sacramental efficacy on the soul! In the one instance, visible effects of a miraculous nature were connected with its administration; in the other, no effects whatever result from it, or are expected to take place. On the contrary, its observance is totally unauthorized by Scripture, and in itself amazingly irrational; serving only to cherish the most superstitious ideas and expectations. The dying creature is taught to believe that it will 'strengthen his soul, in its passage out of this life into a better.' He receives it as a *viaticum* to help him on his journey! He relies on the performance of an unmeaning ceremony, and vainly imagines the anointing of his *body* will secure, or at least assist in securing, the safety of his *soul*! Is there not reason to conclude that *extreme unction*, is *extreme* superstition, the *last* act of fanaticism and credulity?"*

"The ceremony of *extreme unction* has its foundation in two things: *first*, in superstition, in the desire of something that shall operate as a charm, or that shall possess physical efficiency in calming the apprehen-

* Dr. J. Fletcher.

sions of a troubled conscience, and in preparing the guilty to die; and, *second*, in the fact that it gives immense power to the priesthood. Nothing is better adapted to impart such power than a prevalent belief that a Minister of religion holds in his hands the ability to alleviate the pangs of the dying, and to furnish a sure passport to a world of bliss. There is a deep philosophy in that which has led to the belief of this doctrine,—for the dying look around for consolation and support, and they grasp at anything which will promise ease to a troubled conscience, and the hope of heaven. The *Gospel* has made arrangements to meet this state of mind in a better way,—in the evidence which the guilty may have, that by repentance and faith their sins are blotted out, through the blood of the cross.”*

Magorian had studied the Christian Scriptures with prayerful solicitude; and, as the writer, from frequent personal intercourse with him, can testify, he was thoroughly conversant with all the most prominent points on

* Rev. A. Barnes.

which Protestant churches join issue with the Church of Rome. And now,—

“When the pains of death were rending
His tabernacle, made of clay,”—

his acute mind perceived the design of Rome's wily plausibilities; and his magnanimous spirit courageously repelled them. It was enough; his firmness was understood; and, on that point, he received no further molestation.

It was fully expected that his family would not allow any Protestant to see him in his affliction. Such, indeed, was their avowed and bigoted attachment to Romanism, and opposition to Protestantism, that when the writer expressed a wish to visit him, *his bosom friend*, before alluded to, objected, lest a storm of persecution should be raised, and personal insult, perhaps injury, be received. This objection, however, was overruled by a fixed purpose to make the trial, and leave events to Him who “pondereth the hearts” of men, and who can turn them “as the streams in the south.” The visit was unexpected, and the attempt to see him succeeded. But the several members of the family were cold, distant, reserved; they carefully avoided en-

tering into conversation on religious subjects ; declined to kneel at prayer, or to engage in anywise in the devotional service, and seemed to regard it with considerable irreverence ; yet they offered no opposition, raised no objection, presented no difficulty, save what arose from their want of cordiality, their forbidding aspect, and their manifest indifference.

On the writer's first visit, he found him sitting by the fire, quite cheerful, and presenting no appearance of speedy dissolution. He affectionately shook his hand, expressed the pleasure he felt at seeing him in his own habitation, and wished him to spend a short time with him in religious conversation and prayer. With this wish the writer gladly complied, and left him rejoicing in God ; but had no thought that the next time he should see him would be under materially different circumstances.

To a religious friend,—who was, for various reasons, much respected by his family, and in whose house he had been for many years accustomed to meet his class,—who visited him only a few days before he died, he said that he was very happy, and had no cloud on

his mind, no fear, no temptation. "My Christian course," he observed, "in the commencement, was very thorny. I had to contend with many difficulties, great dangers, and powerful enemies. Indeed, my way, during the whole of my heavenly journey, has been exceedingly rough. But He that can do nothing wrong, knew that I needed these things; and if I had not been so tried, perhaps I should have grown careless, and fallen short of that heavenly rest of which I have so glorious a hope. And now, as I am approaching the goal, my path grows smoother and smoother! I draw very fast towards *the end*; and I think we may fairly calculate that *the end* will be *peace*! O! the love of Jesus; how sweet to me is the love of Jesus! I cannot describe how happy I am in the love of my blessed Saviour! The enemy is not permitted to come near me. He has not, during my illness, been suffered to assail me by *even one temptation*; and I calmly wait till the Lord shall set my spirit free, and translate me into His glorious kingdom." And, then, quickly adverting to the seasons of hallowed pleasure with which they had

frequently been favoured at class-meeting, he said,

“What peaceful hours *we have* enjoy’d!

How sweet their memory still!”

How delightful it is to be favoured with such sentiments and expressions as these, from one who nearly the whole of his life was passing through scenes of painful spiritual conflict, and who had been compelled to “wrestle,” contend, fight, and call into strenuous exercise all his energies, to “be able to withstand in the evil day, and having done all to stand against the wiles of the devil!” Now, however, he is allowed to be free from the enemy; not a temptation exercises his peaceful mind; the foe is not permitted to come near him: he, therefore, ungirds his “harness, and puts it off;” he lays aside his armour, and enjoys rest from the toils, the fears, the dangers of his holy warfare. The roaring winds, the dashing waves, the rolling waters, the howling tempest have all subsided; and he experiences a great calm! The ship is near her long wished-for haven; the last, the heavenly port, heaves in sight; and, with sails unfurled and banners waving, he calmly waits to drop his “anchor

within the veil, whither the forerunner is for us entered, even Jesus." He has "fought a good fight;" he has "finished his course;" he has "kept the faith:" and he knows that "there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give unto him."

"How fair and how lovely it is to behold

The sun in its splendour, approaching the west,
Its race is near run, and refulgent as gold,

It glides through the ether as hastening to rest.

"Yet far more resplendent than this is the scene

Of the good man approaching the confines of time;
All loving, all peaceful, all calm and serene,

He passes away with a brightness sublime!"

The writer's next visit was on the day before that on which he died. He then found him very weak, but free from any violent pain. His mind was still calm and peaceful, confident in God, and patiently waiting for "mortality to be swallowed up of life." He did not appear to experience such extraordinary rapture as some have been permitted to enjoy; but he had no guilty dread, no anxious fears: "he knew whom he had believed, and was persuaded that He was

able to keep that which he had committed unto Him." (2 Tim. i. 12.) In short, he longed to depart and to be with Christ; for,

" His hope was full (O glorious hope!)
Of immortality."

While the writer sat by his bed, certain of his family connexions, who were in the room, made some very kind and strong remarks regarding the excellency of his character; the humiliating considerations suggested by death, when so amiable a person as he had been *must* die; and the certainty of his future happiness, *because* he had been so good a man on earth! These observations appeared quite ungrateful to his feelings;—for no man ever had a more vivid conception of the utter degeneracy of human nature till renewed by grace; the absolute dependence upon God for all the good which man enjoys while here; and our inability to perform anything which is acceptable to Him, without the assistance of the Holy Spirit, than he had: he, therefore, exclaimed, in an emphatic and deeply-affecting tone,—
" My friends have a much better opinion of me than I have of myself! One would think

that they imagine me worthy of heaven on account of the goodness of my own works ! But O ! I am a poor hell-deserving sinner ; and all my hope is in the merit of the Lord Jesus Christ, my blessed and only Saviour !

“ Jesus, to *thy* dear wounds I flee,
I sink into *thy* side ;
Assured that all who trust in *thee*
Shall evermore abide ! ’ ’

After remaining with him near an hour, he seemed afraid lest the writer should be benighted ; and requested that they might have prayer. And, having commended him to God, his Pastor withdrew, hoping that he should have the pleasure of seeing him once more before his “ spirit returned to God.” But in this he was disappointed : James Magorian died on the evening of the next day,—Sunday, the 9th of December, 1838,—aged sixty-six years. In him, however, the apostolic triumph was happily realized : “ Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than

conquerors through him that loved us!"
(Rom. viii. 35, 37.)

"He, when he fell, wrote 'VICI' on his shield!"

He had, by the grace of God, overcome all the efforts which were made during the time of his health to divert him from the path of truth and righteousness: and when enfeebled by sickness, though exposed to all the insidious attacks and sophistical suggestions of Romish superstition, and all the entreaties of his earthly friends, not to die out of her pale, in which alone is salvation; and, because of his peculiar circumstances, left generally, in this time of severe trial, without the counsel and strengthening conversation of his religious friends; yet that same "grace" was "sufficient for him," and he died a victor. Christ hath abolished death, and brought life and immortality to light by the Gospel: therefore, in his case, "death was swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 54—57.)

“ Sure the last end
Of the good man is peace ! How calm his exit !
Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft ! ”

The writer had intended to improve the occasion of his death, by preaching to the people assembled for the funeral *before* the removal of his remains to the place of sepulture, conformably to the usage of the Wesleyans in the North of Ireland. But to this his family positively objected, saying,—While he lived they could not prevent him pursuing his own course, and, therefore, consented to his Minister's visiting him in his illness ; but now that he was dead, and, according to his own sentiments, could derive no benefit from any religious ordinance, they would not allow any such proceeding. Report said that, immediately after the removal of the funeral procession, the Priest, who had been in waiting for the purpose, subjected the dwelling-house to a purifying process, in order to sanctify it from the pollutions contracted by the indwelling of a heretic, who, because of his deadly heresy, had been excommunicated from the Church ; and, also, from the defilement it had

received by the religious conversations and prayers of those, in deadly heresy, who had visited him during his illness. In this manner do the agents of the Church of Rome, by their gross and foolish superstitions, confirm in their delusions those who blindly give up themselves to her guidance; and perpetuate her hold on the prejudices and consciences of all whom she has persuaded to believe, that her supernatural power and unscriptural ritual can effect the most marvellous changes on inanimate nature, as well as on the souls of men.

CONCLUSION.

You see the *man* ; you see his hold on heaven :—
Heaven waits not the last moment ; owns its friends
On this side death ; and points them out to men.
A lecture, silent, but of sovereign power !
To vice, confusion ; and to virtue, peace !

“THE living know they shall die.” But as death frequently makes his appearance “in a day when men look not for him,” we should live in a state of habitual preparation for that solemn event. If

“ The *proper* study of mankind is man ;”

and if it be true that,

“ Smitten friends
Are angels sent on errands full of love ;
For us they languish, and *for us* they die ;”

should we not always so study the lives of good men, as to derive from them lessons of instruction ? and so mark their end, as to be

stimulated to seek grace from God to enable us to

“Conquer so,
When all our toils are past;
And, dying, find our latest foe
Under our feet at last?”

Modern times have produced few more striking instances of the power of the Gospel, and the sufficiency of the grace of God, than James Magorian. It is not pretended that he was infallible, or that he had no infirmities or defects; for, according to the well known and oft-repeated maxim, to err is human. But in him there were as few defects as in most persons; and these were completely lost sight of in that purity of mind, integrity of purpose, and consistency of Christian character and deportment, which he uniformly manifested. Even

“His failings lean'd to virtue's side.”

And whether we consider the gross darkness out of which he was called; the darkness by which he continued to be surrounded; the temptations and persecutions to which he was incessantly exposed; the holiness of heart which he attained, and evidenced by an irre-

proachable life for about *thirty-seven years*; or the eminently peaceful manner in which he met and overcame "the last enemy which shall be destroyed;" we have in him an illustrious proof that, "the Gospel" is nothing less than "the power of God," and that, under *any* circumstances, divine "grace is sufficient" for men. His way for many years was extremely rough; his enemies numerous; and his trials great; but in him was graciously fulfilled that promise,—“When a man’s ways please the Lord, He maketh *even his enemies* to be at peace with him!” (Prov. xvi. 7.) His enemies were made to be *at peace with him!* And though they were not induced to acknowledge that he did right in renouncing the creed in which he was educated, or in identifying himself with that *sect* which was, for a long period, *everywhere spoken against*; yet, how unwilling soever, they were constrained to confess that, if he were not a sincere Christian, there are none living. Awe from above quelled their unhallowed feelings; their enmity was, by his Christian love, “shorn of its strength” in his presence; and before him

“ Abash’d they stood,
And *felt* how awful goodness is ; they *saw*
Virtue in shape how *lovely* ! ”

What he became, however, was the effect of divine grace ; and nothing less than Almighty grace could have preserved him in “ the fiery trials ” through which he was called to pass. But now all his trials, persecutions, and dangers are for ever over. He did “ count it all joy when he fell into divers temptations ; ” and “ the trying of his faith did work patience,” for in him “ patience had her perfect work.” (James i. 2—4.) And having, “ through faith, wrought righteousness,” he has now “ obtained the promise, the rest that remaineth to the people of God.” “ I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them ! ” (Rev. xiv. 13.)

But if Magorian conquered ; if grace were sufficient to bring him triumphantly over the boisterous waters, and through the burning fires ; *who* need despair ? The bland fascinations of the sophist ; the bewildering spells

of the superstitious ; the dissipating pleasures of the worldling ; the fierce menaces of the crosier ; the terrible "denunciations of the altar ;" the cruel persecutions of the infuriate bigot ; the feebleness of human nature ; and the diversified "wiles" of the great "adversary, the devil ;" were all insufficient to overcome him who had made the Lord his "refuge ;" because He proved "a shelter to him, and a strong tower from the enemy." The Scriptures command us to be "followers of them who through faith and patience inherit the promises." (Heb. vi. 12.) Obedience to this command is practicable, and easy to all who believe that "God is no respecter of persons," and that "the same Lord over all is rich unto all that call upon Him."

Much might be added, but the writer will conclude with two portions of Holy Scripture ; one with reference to him whose sainted spirit is now with God ; and another for the encouragement of those who actively engage in, or who patronise, and contribute of their substance to assist in supporting, that scriptural system of Christianity by whose instrumentality Magorian was brought to a saving

knowledge of the truth, and preserved in the faith of the Gospel to eternal life. "Mark the perfect man," observe his conduct, "and behold the upright," imitate his godly example; "for the end of that man is peace;" and, therefore, be instructed and consoled by his end. (Ps. xxxvii. 37.) And, "therefore, my beloved brethren," who show the sincerity of your profession, and the strength of your Christian love, by the efforts you put forth in striving to promote the cause of Christ, "be ye steadfast, unmovable, always abounding in the work of the Lord;" for though many painful circumstances tend to discourage your efforts, to cool your ardour, and to prevent the continuance of your labours and sacrifices, for the extension of the cause of truth and righteousness, still "cast your bread upon the waters," for you "shall find it," though it may not be till "after many days." Meanwhile, remember your "work is with the Lord, and your reward with your God," who has said, "Ye know that your labour is not in vain in the Lord!" (1 Cor. xv. 58.)

A P P E N D I X.

IT is well known that the *fourth* rule of the *Index Expurgatorius*, drawn up by a Committee of eighteen, appointed, at the request of the reigning Pope, by the Council of Trent in its eighteenth session, held A.D. 1562, expressly ordains that,—“ Inas-much as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it ; it is on this point referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the Priest or Confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured, by it ; and this permission

they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary." In commenting on this rule, page 54, the writer said, "As priestly absolution is deemed indispensable to the favour of God here, and deliverance from hell or purgatory hereafter, few, very few who may have received the Bible without 'written permission from the Bishop,' will refuse to 'deliver it up to the Ordinary,' when it is demanded; and it is demanded, in every case, when any Romanist in Ireland is known to have it." Numerous very painful facts, confirmatory of this, could readily be adduced, if at all necessary. But *Ireland* is not the *only* country where Romanists are obliged to "deliver up the Bible to the Ordinary," if they "have the presumption to read or possess it without written permission from the Bishops or Inquisitors." In England, the chief emporium and guardian of divine truth on earth, the land of Bibles, the place whence the British and Foreign Bible Society issues the word of God translated into

almost all the known languages of men, efforts are now being made by the Priests and other agents of Rome to bring this despotic and blasphemous rule into deadly operation. For proof of this, it is not necessary to produce more evidence than the following letter from the Rev. Joshua Greaves, of Birmingham. Let the reader carefully peruse this document, and the explanatory and apologetic reply which it compelled from the *Reverend* incendiary's coadjutors; and will he not then have reason to conclude that public opinion only prevents these Bible-burners destroying every copy of the sacred Scriptures on which they can lay hold, as the Popish Bishops Warham and Tunstall did, when they seized or purchased all the copies of the New Testament translated into English by Tyndale, and printed in Antwerp, whither he had fled from their fury, and committed them to the flames?

"TO THE EDITOR OF THE MORNING HERALD.

"Sir,—I have only to-day seen a paragraph in the *Morning Herald* of Monday, November 27, in which you state that a Testament was burnt by a Priest of the Church of Rome, in

a house in London-'prentice Street, Birmingham. I had written you a letter on the subject immediately on its occurrence, but, upon consulting with the Hon. and Rev. Grantham M. Yorke, Rector of St. Philip's, in this town, in whose free industrial schools the Testament in question had been given to a little girl, I determined first, if possible, to obtain the admission of the Priest to what passed between us in conversation. As, however, others have communicated with you before I have had time to carry out my plans, I think it best, as the Minister of the district in which London-'prentice Street is situated, to write to you at once, and say that your statements are strictly true. The Priest acknowledged to me that he burnt the Testament, and also declared that *he would burn every Bible* or tract which he found in the houses of any of his people. He also charged me never again to enter the house of a Romanist in my district; and upon my assuring him that I should pay no attention to his command, and that the law of the land would protect my person, he said *he would order* his people to 'use 'scurrilous' language towards

me, and to *offer me insult*, if I ventured to pass their doors. Upon my appealing to him, and asking 'how he dared to burn the word of God,' he told me 'to go and preach in my pulpit, and not to preach to him.' I merely state facts, and leave your readers to draw their own inferences from them.

" I remain, Sir, your obedient servant,

" JOSHUA GREAVES,

" Incumbent of St. Peter's, Birmingham.

" *November 29, 1848.*"

This document, from such a source, and published in one of the leading journals of the English metropolis, could not be suffered to pass unnoticed, but drew forth the following public reply :—

" We, the Catholic Clergy of Birmingham, having seen it stated in a letter from the Rev. Joshua Greaves, that one of our body had burnt a copy of the Protestant version of the New Testament, found in the house of a Catholic, have no hesitation at once to admit the fact; but wish at the same time to add, that the act was regretted afterwards by the Clergyman by whom it was done, and strongly

disapproved of by his brother Clergy, as soon as known. Justice, however, requires us to state, that the Catholics of Birmingham had suffered constant and great annoyance from the interference of certain Protestant Clergymen, or others, their agents, who frequently intrude themselves into the houses of poor Catholics, unsought for and uninvited, for the purpose of perverting their faith. It was with the knowledge that such a system was going on, and under the excitement of the moment, that the act, which it is not attempted to justify, was done. We take this opportunity of stating that the Catholic version of the sacred Scriptures is considered by us as the only one authorized for circulation amongst our own people.

“BERNARD IVERS, *St. Chad's.*

“THOMAS M. LEITH, „

“WILLIAM MOLLOY, „

“GEORGE JEFFRIES, *St. Peter's.*

“MICHAEL O'SULLIVAN, „

“J. P. BURKE, *St. Mary's, Handsworth.*

“*St. Chad's, Birmingham, December 7, 1848.*”

Upon this latter document a resident in

Birmingham has published the following acute and conclusive observations :—

“As to the conduct of ‘certain Protestant Clergymen, and others, their agents,’ of which complaint is here made, we do not feel ourselves to be in a position—the whole of the facts not being before us—to enter into an explanation of it. We cannot, however, refrain from saying that complaints like this fall strangely upon the ear, when made by the adherents of a Church which has acquired unenviable distinction by the most intolerant and relentless persecution of those who have dared to contravene its decrees, and to endeavour to bring their fellow-men to the light, liberty, and peace of the Gospel ;—and this not only in the dark ages, but even in this advanced stage of the world’s history. But for the present, let that pass. We have, however, something to say about the use which is made of this fact in the document. ‘It was with the knowledge that such a system was going on, and under the excitement of the moment, that the act was done.’ Now, had the conduct complained of been ever so unfair, yet what must be said of a

man—and he a professed Minister of the Gospel of Jesus—who, ‘in the excitement of the moment,’ could burn the Saviour’s own book, even though conveyed in what he might deem a faulty version? What must be the habit of his mind in reference to that precious volume, when, in a pet or a passion, he could wreak his vengeance on it by committing it to the flames?

“But we are told, that ‘the act was regretted afterwards by the Clergyman by whom it was done.’ It would seem that after ‘the excitement of the moment’ had subsided, then reason assumed its sway and conscience her authority, and, both uniting in emphatic condemnation of the rash and impious deed, compunction seized the heart of the offender. Is not such the view of the case that would be given by this apology? Are we trespassing the bounds of charity, in asking, was not the apology intended to convey such an impression? But would such an impression be according to truth? *Two days afterwards*, the Priest in question deliberately avowed his determination to ‘*burn every Bible or tract*’ which he found in the

houses of any of his people ; and when warned that his words would be made public, he told Mr. Greaves that he was perfectly welcome to do so. This looks more like daring effrontery in evil-doing, than unfeigned and contrite shame for having been overtaken in a fault. And where is the fruit meet for repentance ? Genuine and deep regret would have prompted him to make reparation. Has such been its influence in this instance ? Has he given to this child another copy of the New Testament in the version sanctioned by his own Church ? One thing is certain : he had not done so when, with his coadjutors, he published to the world, that the ‘act was regretted afterwards.’ What is sorrow without amendment ? regret without restitution ?

“ Yet there is a sense in which this statement may be believed. The deed has been brought to light. Public feeling has been aroused. Such outrage being done to many of the most cherished and sacred convictions of the heart, a righteous indignation has been excited. The mask with which Popery endeavours in Protestant Britain to hide something of its deformity has been, for a moment.

by an unwary and too zealous son of the Church, drawn aside. The real tendency of the system, in enslaving the human mind, and obscuring and hiding the beams of the Word of Life, has been all too thoughtlessly manifested. Hence these tears ! It is found that the Romish Priest has been acted a little too openly and boldly. There is regret : but not so much that the deed was done, as that it has been detected and exposed ; not so much for its intrinsic wrong, as because of its consequences,—its effect on the standing and influence of Romanism in the town and the nation.

“Hence, also, the other assertion made in this apology, that it was ‘strongly disapproved of by his brother Clergy as soon as known.’ But when it is taken in connexion with the reference made to ‘the Catholic version of the Sacred Scriptures,’ as ‘authorized for circulation’ among the adherents to the Roman Church, it looks as if these Priests were friendly and favourable to the general study of the sacred volume. It may be that the Birmingham Priests are so. Such a thing, save in the case of *one* of them, is possible ;

would that we had evidence that it is really the fact! Would that they had put it beyond doubt, by displaying as much zeal in distributing Bibles, as one of them has in *burning them!*

“But these Reverend subscribers are regarded as the exponents in Birmingham of the principles of the Church of Rome. They are naturally regarded as samples of its rulers. Importance thus attaches to this their manifesto. Hence, we may not yet dismiss it; for, in reference to Bible-reading, it conceals the truth, and is likely to mislead. It appears to assert that it is only to the Protestant version of the Scriptures that Popery is hostile, while it has no scruple about the circulation among its own people of the Catholic version. IT IS NOT TRUE. We maintain, on the contrary, and maugre this artfully-constructed apology, that *the Church of Rome, judged by her standard documents and her practice in countries where she is dominant, is opposed to the reading of the Bible, even in her own version, by the masses of her members.*”*

* See an excellent Sermon—“Romanism against the Bible”—by the Rev. John Hartley, Birmingham.

If the Romish Priests were solicitous for the circulation of "the Catholic version of the sacred Scriptures, considered by them as the only one authorized, amongst their own people," why not circulate it? But it is well known that they have no such wish. Some years since the Irish Priests made a profession similar to that now made by these Birmingham Priests, for the purpose of covering their opposition to the agents of the British and Foreign Bible Society, against whom their zeal blazed forth with the wildest indignation; and when that Society made an offer to certain authorities in the Irish Roman Catholic Church, to print the Douay Bible, *without notes*, for gratuitous distribution among the poor of their people, *it was declined!!* Their reason for not wishing even the Douay Bible to be circulated among Romanists *without notes*, is obvious. Some portions in that *authorized* translation of the Scriptures look so unlike many of their favourite dogmas and practices, that an effort must be made, by adding *notes*, to produce something like a reconciliation. Hence,—and here let the reader "mark, learn, and inwardly

digest" the following notes, extracted from a folio edition of the Douay Bible, published a few years since in Manchester,—*the authorized* Roman Catholic interpretation of Deut. xvii. 8—13, is, "*Here we see* what authority God was pleased to give to the Church guides of the Old Testament, in deciding *without appeal* all controversies relating to the law; *promising that they should not err therein*; AND PUNISHING WITH DEATH SUCH AS PROUDLY REFUSED TO OBEY THEIR DECISIONS. AND SURELY HE HAS NOT DONE LESS FOR THE CHURCH GUIDES OF THE NEW TESTAMENT!"

The authorized Roman Catholic interpretation of Matt. xiii. 29, is,—“Heretics may be punished and suppressed; and may and ought, by public authority, either spiritual or temporal, to be chastised or executed.” *The authorized* Roman Catholic interpretation of Gal. i. 8, is,—“Catholics may not spare their own parents, if heretics! Heretics may and ought to be chastised or executed! Parents not to be spared, if heretics!” Notes of this description, which show the vulgar *the authorized*, and therefore *infallible*, exposition of such texts as imply things wholly different

from what the Church of Rome teaches, but which her expositors dexterously turn to her advantage, occasion the unwillingness of her spiritual authorities to allow *any* version of the Scriptures to be circulated *without notes*.

The vigilance of the Romish Priests to hide even small portions of the Scriptures from the people evinces itself in the most unlikely matters, as well as in their hostility to the circulation of the entire of the sacred volume. Let the reader carefully ponder the following:—"The lady of a dignitary of the Church of England died during my residence in Rome. Her husband wrote an inscription intended for her tomb, in which he, naturally, introduced words referring to the hope of the deceased, through the resurrection of Christ. The proposed epitaph, as drawn up, was of course submitted to the ecclesiastical Censor, for his approval: that official struck out the words alluded to, and returned the inscription so erased and altered. There was a discussion subsequently, on an appeal before the Censor, in person: and he decided, with many courteous observations, that the objectionable matter must be omitted, on the ground,

FIRST,—hear it, ye blind believers in the liberalized spirit of Popery,—that it contradicted the fundamental doctrine of the Church, in asserting that an adult out of the pale of the Church could be saved; and *moreover*,—hear it, ye unblushing asserters that Popery is not averse to the promulgation of the Bible,—that it violated another infallible rule of the same infallible tribunal, by quoting Scripture! ‘But,’ said the charitable Censor, ‘you may ascribe to this lady all the virtues in the calendar, provided you do not invade the doctrines of the Church.’ I saw, myself, when in Rome, the original inscription, with the lines struck out by the hand of this pious Censor of Pope Gregory; and I am now enabled, by the kind permission of Archdeacon Beresford,—husband of the deceased lady,—to print a copy of the intended epitaph, inserting, within brackets, the parts so erased by the Censor.

‘HERE LIETH

[*Until this corruptible shall have put on incorruption, and this mortal, immortality,*] the body of Mary, daughter of Col. H. P. L’Estrange, of Moystown, King’s County,

Ireland, and Wife of the [*Venerable*] Marcus G. Beresford, D.D., Archdeacon of Ardagh, who died at Rome, Dec. 31, 1845. [*To her, to live was Christ, and to die was gain. She is gone to the mountains of myrrh, and to the hill of frankincense, till the day break, and the shadows flee away.*]

“The reader perceives, from the date, that this intended epitaph was originally forbidden in the reign of Pope Gregory. Some months after the accession of Pius IX., a memorial, couched in most respectful language, was presented to ‘His Holiness,’ craving leave to inscribe the lines already given on the tombstone of the deceased lady. The memorial was, I presume, referred to the proper authorities, and a negotiation ensued, conducted on the part of Archdeacon Beresford by the resident Chaplain, a discreet, judicious gentleman, thoroughly acquainted with Rome. He failed, however, in his kind mission. It was declared to be impossible to comply with so unreasonable an application; and the obnoxious epitaph was as rigidly condemned by, and under the authority of, Pope Pius, as under the rule of Pope Gre-

gory. Politics may vary: the law of the Church is unchangeable." *

In many instances the conduct of the Irish Priests is intolerant, truculent, and outrageous in the extreme, not only against the free and unrestricted circulation, and indiscriminate reading, of the holy Scriptures, but on any question which they regard as connected either with religion, politics, or morality. The *three* following cases are furnished as illustrative specimens of what is here meant.—When describing, (on page 92,) an interview between Magorian and a Priest of his acquaintance on the Down race-course, the writer said,—“The Priest became enraged, and, brandishing his whip, threatened to give him a severe horse-whipping,” &c. A substantially similar case occurred only a few months since in that province of Ireland (Connaught) where the writer is at present located, and not many miles from his residence.

“It is generally known that, during the winter’s famine of 1846, thousands of the Connaught peasantry were saved from starvation

* The Constitution.

by the exertions of the Scotch and Irish Presbyterians, aided by other Protestants. Naturally interested in the welfare of those whose lives they had preserved, anxious to raise them from the degradation and want in which they were sunk, and convinced that the only way to effect this was to impart to them that enlightenment which was the cause of their own prosperity, they established amongst them a number of schools for instruction in the Scriptures, the ordinary branches of an English education, and some of the useful arts of life.

“These schools have everywhere been welcomed by gentry and peasantry alike, but have been most bitterly opposed by the Priests. They have cursed the scholars and their parents, and, working on their superstitious fears, have threatened to ‘*turn them into hares,*’ and ‘*put horns on their heads;*’ and, not content with this, they have horsewhipped, beaten with sticks, knocked down, and kicked them in the most brutal manner.

“One of these schools was established at *Ballymaciola*, county Mayo, by the Rev. M. Brannigan; and though Barrett, the teacher, was a Roman Catholic, and, as he swore at

the Sessions, no attempt had ever been made to change him or his scholars from their religion, yet the Priest of the parish, the Rev. Thomas Timlin, was heard to say, that he would lose his life or he would put down the school; and, on one occasion, entered it and horsewhipped a number of the children. Some months ago, several of the parents conveyed, through the teacher, a request to the Rev. D. Rodgers, a neighbouring Presbyterian Minister, to preach at the school-house on some Sabbath-day; and, on the 31st of October, 1847, he invited the Rev. Dr. Dill, then in the neighbourhood, to accompany him to *Ballymaciola* for that purpose. Such was the occasion on which Priest Timlin committed the offence for which he was lately arraigned at the bar of his country. While two Ministers and a congregation were peaceably engaged, on the Sabbath-day, in the worship of Almighty God, Priest Timlin came three miles from his own house, and, collecting an armed band, committed the outrage which is detailed in the following report of the trial; and, on the next day, a portion of the same party waylaid and dreadfully beat a poor

wretched creature, because *his brother* had been present at the service.

“It was immediately resolved that several of the parties most severely beaten should summon the assailants to the Killala Petty Sessions, while Dr. Dill should seek justice at a higher tribunal. Summonses were accordingly issued, but so effectually did the assailants baffle every attempt to serve them, that it was found necessary, on the arrival of the Bench-day, to obtain a postponement of the trial; and it was not until the summons-server effected an entrance into the Priest’s house before he was out of bed in the morning, took up his position at his bed-room door, and there kept him close prisoner for an entire day, that he allowed himself to be personally served.

“On the following Bench-day, Priest Timlin obtained a further postponement, by swearing that he had memorialized the Lord Lieutenant, representing himself as the assaulted party, and praying an investigation of the case, and, therefore, that he had not deemed it necessary to prepare his witnesses. Dr. Dill immediately applied to His Excellency for a copy of the memorial, but was informed in reply that

nothing of the kind had been received by him ; and, in the course of the week, after a fortnight's evasion of justice, the Priest summoned his prosecutors to the Petty Sessions, *as the parties who had*, on the day in question, *been the real disturbers of the peace !*

“The trial took place on the 19th and 20th of November, 1847, before a full Bench of Magistrates, Priest Timlin being accompanied by *nine* Priests, among whom were the Roman Catholic Vicar-General of the diocese, and the Administrator of the Bishop. The evidence for the prosecution was overwhelming, while that for the defence was confined to four witnesses, one of whom swore that he ‘went to see the Priest hunting his flock ;’ thus showing that an assault had been intended ; another, on cross-examination, proved the case for the prosecution ; the third, at one time, swore he went to the meeting to get meal, and at another, that he *did not* go to get meal ; and the fourth, on being sworn, kissed his thumb, which, according to the vulgar idea, exonerated him from the obligations of an oath. In short, so clear was the case, that, during the trial, the defendant and his brother

Priests did their utmost to have it privately settled, but the Bench unanimously granted informations against him and his party.

“The Ballina Quarter Sessions, at which the Priest and his party were bound to stand their trial, commenced in the middle of January, 1848. On the morning of the trial, a number of Priests appeared and took their seats near Priest Timlin. A Roman Catholic gentleman in court, who knew the Mayo jurors well, said to Dr. Dill, ‘So soon as I see the jury empannelled I will tell you whether you will get a verdict;’ and the instant he saw them in the box, eleven Roman Catholics, and one so-called Protestant, he said, with emphasis, ‘You may make up your mind, you will get no verdict.’ The trial then proceeded.

“REV. DR. DILL examined.—‘Is a Minister of the Presbyterian Church; remembers the 31st of October, 1847; was invited by the Rev. Mr. Rodgers to preach in the school-house of *Ballymaciola* in the afternoon, went there, accompanied by Mr. Rodgers and two of his children on a car; there were about two hundred present, and they being too numerous to be all accommodated in the house, it was

proposed that the women and children should remain *inside*, and the men *outside*, and that witness should stand at the door, so as to be heard by all parties: was in the back-yard making these arrangements, when the cry arose that 'the Priest was coming;' the children and people began to fly; was looking in the direction in which they were running, when he found himself struck violently against from behind, and was thrown prostrate on the stones; on rising, observed a gentleman, whom he afterwards understood to be Priest Timlin, violently galloping on round the corner among the children, who were flying in all directions; witness remained outside a short time to adjust his dress, which was torn and abused, and then entered the house by the back-door; observed Priest Timlin, who had entered by the front-door, *beating the people inside with the horse-whip*, and using blasphemous and violent language, cursing and damning; witness said, 'Would it not be better to lay down your whip, and, if you have anything to say, to argue the question calmly before the people?' Priest Timlin, holding up his whip by the middle to the face of witness, said, 'he would

'drive it down his throat,' calling him 'a damned impostor,' and appearing greatly excited. Priest Timlin then rushed out at the back-door, saying, before he went out, 'Damn you, Rodgers.' The doors were then closed, and, after time to allow the excitement to subside, service commenced ; numbers of those who had gone away returned, and it was proposed to carry out the original arrangement ; witness stood in the front-door, and had proceeded about ten minutes with the service, when the cry arose, 'The Priest is returning ;' the door was then closed, against the wish of witness, not being apprehensive of danger ; it being found a false alarm, the door was re-opened, and the service proceeded but a few minutes, when the same cry was heard ; the people began to fly in all directions ; witness observed a man rushing forward to him, followed closely by the Priest ; the man struck witness with a stick on the face ; witness went in, and the door was closed ; he and several others held their shoulders against it, but the superior force outside burst it in upon them ; some rushed out by the back-door ; witness fled to the room, the door of which was instantly barrica-

ded; it was then deemed advisable to send for the police, which was done by a note written by Mr. Rodgers; they remained in the room till the arrival of the police, from half-past four till nine o'clock, and were escorted home.'

"ALEXANDER EKINS examined.—'Is not an Elder in the Presbyterian Church. Recollects the 31st of October, 1847; was in *Ballymaciola*; saw Dr. Dill and Rev. Mr. Rodgers there; Dr. Dill went to preach; saw Priest Timlin there; saw him ride down Dr. Dill; when in the house, he damned him for an impostor, and threatened to drive the whip down his throat; when Priest Timlin rode Dr. Dill down, he also struck at him with his whip; Priest Timlin returned in about fifteen minutes, and a gathering of people with him; they used sticks and stones, and burst in the door; Priest Timlin was about four yards behind them; when the door was burst in, witness was forced out by the back-door; some one cried out to him that he would be murdered; a man named Curran hit him with a stone in the jaw, and then eight or nine persons beat him.'

"THOMAS LEECH examined.—'Is a Pro-

testant. Recollects the 31st of October, 1847; was in Barrett's to hear Dr. Dill preach; saw Priest Timlin knock down Dr. Dill; he then went into the house, and when in the house he said he would drive his whip down Dr. Dill's throat; witness's child was struck by the Priest with his whip; she called out 'father!' and on going to save his child, he was struck by the Priest; when Priest Timlin came the second time, witness was met by him, and he had a number of people behind him; Priest Timlin asked witness where he came from, and he replied from Mullafarry; the Priest then struck him on the head; he put up his hand to save himself, when the Priest struck him on the hand and head; witness stooped to avoid the blows, when he was beaten by several people.'

"ROBERT EKINS examined.—'Is a Presbyterian; was in Barrett's on the 31st of October, 1847; saw Priest Timlin come there, and ride Dr. Dill down; Priest Timlin went into the house, and struck witness; made no reply but, 'Don't do that again;' he called Dr. Dill 'a damned impostor,' and said, on going out of the house, 'Damn you, Rodgers;' the people were peaceable before the Priest came.'

“**REV. DAVID RODGERS** examined.—‘Is a Presbyterian Minister of Mullafarry; has been there for twenty-six years, and recollects the 31st of October, 1847; Dr. Dill’s evidence was accurate; has distributed relief, but never gave meal to gather congregations; as soon as the calamity commenced in September, 1846, used all his influence to get relief, which he continued giving till May, 1847, when the Government relief commenced; never supplied Barrett’s school with meal; the British Association, on witness’s application, gave relief, according to their general regulations; Dr. Dill went to Barrett’s school on witness’s invitation, as Barrett had, at different times, asked witness to open a preaching-station there; when in Barrett’s, remained in the kitchen till he considered it unsafe, then went into the room, as he had two of his children of tender years, and he wished to put them in a place of safety; saw Priest Timlin strike both Frazer and R. Ekins; Priest Timlin then proceeded to the back-door, and the scene occurred as deposed to by Dr. Dill, and he also used the violent and blasphemous language already mentioned; the people were peaceable at their arrival, and

gave witness many kind and respectful salutations.'

"Mr. O'Shaughnessy,—a Roman Catholic Barrister,—in charging the jury, plainly told them that the case was fully proved, and, never seeming to imagine that they would acquit Priest Timlin, proceeded, as though he were already convicted, most severely to censure his conduct; yet, though that jury knew well that the people with whom the complainants were connected,—who now sought only justice at their hands for a most wanton outrage,—had kept alive thousands of their starving population, without ever asking to what creed they belonged, proclaimed by their verdict of '*Not guilty*,' that an outrage so disgraceful may be committed with impunity on the very benefactors of the district. The verdict was received by a crowded court in profound silence; but from the character of the jury, their religious views, and well-known sentiments, this result had been anticipated from the beginning of the trial."*

* See a pamphlet, "Connaught Priests and Connaught Juries; Trial of Priest Timlin for riot and assault," &c.

The *second* illustrative case relates to matters of social and domestic politics: it also occurred only a short time since in the same province, and is thus described in a recent number of the *London Times*:—

“We regret that we have to return to such a subject as the enormities of the Rev. Peter Conway, the Roman Catholic Curate of *Ballinrobe*, in the county of Mayo. We have received from him a lengthy epistle, accompanied with a request that we should admit the document into our columns. We cannot do so. The charges made against him are clear and definite; and we will reproduce them in the very words in which they have been made. We have been at the trouble of examining Sir Charles Trevelyan’s papers, which are, of course, to be purchased by the public, as other blue-books are. It is there recorded, (p. 145,) under the head of ‘*Ballinrobe Union*,’ that, in August, 1848, a man of the name of Murphy was the Master of that workhouse, and that he did his duty so firmly, so intelligently, so honestly, and so humanely, that he secured to himself the enmity of all who were opposed to the success of the New Poor-law, and, amongst

them, of the Rev. Peter Conway. Mr. Conway's first step was to accuse Murphy of the murder of a lad who had been received into the workhouse some time previously. Murphy met this imputation in the most practical and unanswerable manner,—he produced the murdered boy in question, 'in rude health.' Priest Conway then led an infuriated mob against the workhouse, arm-in-arm with one Martin Casey, a pauper, who was covered with blood, said to be welling from wounds inflicted on him in the cells of the Ballinrobe workhouse, from which he had just escaped. The military were turned out; the riot quelled; Martin Casey caught, washed, and examined by a medical man. There was no abrasion of the skin whatever on his person. He had been artistically smeared with the blood of some animal, for effect.

"Priest Conway was not to be discouraged by this second failure. He procured witnesses who swore that Murphy had murdered a girl, who had lately died in the workhouse, of bronchitis; the grand jury of Mayo stating officially to Mr. Commissioner Bourke, (pp. 157—159,) that they were convinced that this accusation

had been trumped up by Priest Conway, that it was a foul conspiracy, and 'that, in their opinion, the witnesses for the prosecution were all perjured,' nevertheless returned a true bill against Murphy for the murder of this girl. He was thrown into prison, tried, and triumphantly acquitted, *the Judge availing himself of the opportunity to administer to Priest Conway the public castigation which his conduct deserved.* With these facts, which happened not more than six months since, on record, it is scarcely to be believed by those who do not know Ireland, that Priest Conway could have retained his cure of souls, or have the audacity to thrust himself forward as the public censor of the very parties by whom he has been thus so recently and so deservedly defeated and exposed. But so it is!"

As Priest Conway had denied the above allegations, the *London Times* adds: "It will now be our duty to establish the truth of the assertions contained in the above extract from the Trevelyan papers, and the report of the trial. The annexed sentences establish the case with regard to the last:—

“EXTRACT FROM A REPORT OF DR. DEMPSTER
TO THE COMMISSIONERS, *July 15, 1848.*

“Referring to my report of occurrences at the workhouse on Thursday last, I beg now to state, that on this day the Rev. P. Conway had informations sworn before a Magistrate against Mr. Murphy, the Master of the workhouse, for the murder, as he alleges, of a pauper named Magovern, a child aged seven years. This child was seized suddenly, on the 31st of May last, with bronchitis, was taken to the hospital, and died same night. *Priest Conway, finding he could make nothing of the first case reported in the ‘Telegraph’ newspaper,—a boy from the electoral division of Mayo, aged fourteen years, who enjoys rude health at this moment in the workhouse,—now attempts to follow up his original charge of murder by the present.’*”

“Our next extract,” adds the *Times*, “refers to the man Martin Casey, the wounded pauper. We find at page 150 of the papers above referred to a letter from Dr. Dempster to the Commissioners, bearing date July 18, 1848. He writes, for the information of the

Board, that on the Monday night previous, Priest Conway, at the head of a mob, presented himself at the workhouse door, leaning upon a pauper whose face was covered with blood. Priest Conway, addressing the mob, stated that the man had been rescued from the murderers in the workhouse. Dr. Dempster then goes on to say, that having fully investigated the case, he was satisfied that so villanous a case of conspiracy had never been exposed. He writes:—

“The man named Martin Casey had entered the workhouse on Saturday last; that he attempted to leave it on Monday afternoon, by scaling the walls; he had got a new shirt belonging to the Union, with which he was making off; he was detected by some of the paupers, and brought back before he got over the boundary-wall, and was put into the refractory cell, by order of the schoolmistress—no other person in authority being at the time in the house, all others being ordered to the Court-house, to give evidence before the Bench of Magistrates. Whilst in the refractory cell, which he called the black-hole, he stated that a man from outside threw a stone at him

through the window of the black-hole, which, striking him on the head, severely injured him, and cut and blooded him; this I made Casey repeat circumstantially several times, Mr. Martyn, J. P., acting as inspector. When I got this matter out, I saw it was altogether a made-up case; for, as the Commissioners, by referring to the plans of the workhouse, will see, there is no window in these refractory cells, only a slit for air and light, but so made that no one from outside can see into the cell, nor by any possibility throw a stone into it. On the arrival of the assistant-master, porter, &c., from the Court-house in Ballinrobe, Casey was liberated, and again made an attempt to get away, in which he succeeded, and came to Priest Conway, who made out the case, and brought the man before Mr. Martyn as a Magistrate. I saw that there was no blood on the shirt-collar of Casey, nor any on his coat, when he was brought into my office; and being suspicious of the case altogether, I thought he was not injured at all; and having heard him say it was in the black-hole he got the blood from the stone, confirmed me that I was correct. I had his head examined in pres-

sence of Mr. Martyn, by a medical officer of the army, who came into my office, who washed off the blood; and there was not even an abrasion of the skin,—no wound, no cut or mark even,—*the man's face had been smeared with blood, for effect before the mob!!*' Dr. Dempster's statement is supported by that of the Vice-Guardians."

The Times continues: "With regard to the statement of Mr. Commissioner Bourke, respecting the *murdered girl*, we find in the Trevelyan papers (pp. 158, 159) a letter from that gentleman to the Commissioners, in which he writes, speaking of the charges preferred before the grand jury against Murphy: 'One of the members of the grand jury (Mr. Geoffry Browne) communicated to me officially the views of his fellow-jurors. He stated that it had become clear, on the hearing of the complaints, that the majority of them had been concocted through the instrumentality of Priest Conway, and that almost every witness had declared that, *without this gentleman's interference*, they should not have thought of accusing the Master!' The bill was ignored once, sent up again by the Judge on

additional evidence, and finally found, on account of an irregularity in the medical officer's books, which prevented any complete record of the deceased's life from being laid before the grand jury."

The Times concludes thus: "We now come to the last point, which is the castigation alleged to have been administered to Priest Conway by the Judge, at the close of Murphy's trial for the assumed murder of Peggy Thornton. In his charge to the jury his Lordship is reported to have said, 'They had heard the evidence of two Rev. gentlemen that day. *He felt pain at seeing one of them go through the ordeal to which he had been subjected. They had heard from his own lips that he had denounced an individual from the altar, and that individual not a member of his congregation.* Again, they had heard the evidence of the Rev. Mr. Morris, who, in a Christian-like, mild, and honourable manner, had told them how this matter originated; its falsehood had got abroad, when that venerable old Christian, though at the risk of his personal safety,

went to the same place and declared that the accusation was unfounded.'"

The *third* illustrative case is still more recent, and occurred in the street adjoining that in which the writer resides. The matter is yet pending, as the Magistrates before whom it was publicly brought deemed it prudent to hand it over to the Court of Assize, as the most suitable for adjudicating respecting so aggravated and brutal an assault. But as all the parties are residents of the town, and *three* of the *four* complainants Protestants,—personally known by the writer,—the proceedings connected with the case have acquired considerable notoriety, particularly as they have been published in the metropolitan as well as the local newspapers. The *London Times*, of January 12th, 1849, says: "We published yesterday a report of the conduct of an Irish Roman Catholic Priest at Sligo, which, from the very enormity of the offence imputed, would appear to exceed all belief. The charge, in fact, imputes such heinous enormity, that we cannot but await further intelligence before giving implicit credence to

the report. It comes to us upon the authority of a Dublin contemporary, which professes to reprint from the *Sligo Journal* the details of an inquiry at the Petty Sessions, into the merits of an assault committed by a Priest O'Neill, accompanied by a Mr. Mc Loughlin, upon four gentlemen of the town, Alderman Cordukes, and Messrs. Delaney, Wilson, and Caldwell."

The substance of the *sworn depositions* of the complainants is as follows:—"JOHN DELANEY examined.—' Recollects the morning of the 24th of December, 1848 ; spent the evening at Mr. Robertson's, in company with Alderman Cordukes, and Messrs. Wilson and Caldwell ; they left at half-past twelve o'clock ; Mr. Caldwell said he would accompany them home, and take share of a bed with Mr. Wilson ; on getting to the street, they heard a noise towards the mill, when Mr. Caldwell said, ' Let us go and see what they are about ; ' a little after saw Priest O'Neill, and Mr. Mc Loughlin going from Wine-street ; Alderman Cordukes accompanied him, when they knocked at the door of a house whence noise was heard, and were told that Priest O'Neill

had been there beating them ; did not go into the house ; they went on and saw Priest O'Neill and Mr. Mc Loughlin ; witness said to the latter, he was afraid there was bad work going on below, from the screaming of murder they heard, when he replied, ' No, they were only whipping the girls ;' said it was shameful, and he was a great rascal for so doing ; he raised a stick in his hand, when a scuffle ensued, and we got on the ground ; Priest O'Neill then came up, and struck me with a life-preserver, or skull-cracker ; got up again, and he struck me on the hat to the temple, which knocked me down ; the blow was like the crack of a pistol ; was repeatedly knocked down, and got several blows on the ground ; never had any words with Priest O'Neill, nor did he say a single word to me all the time ; had not the slightest intention of striking Mc Loughlin ; had Priest O'Neill not waited at the corner, there would have been no collision ; the affair was a description of waylaying ; he was of opinion that Priest O'Neill and Mc Loughlin did intend to assault Messrs. Caldwell and Wilson ; his object was to put an end to the conduct complained of,

which ought to have been checked six months ago ; and it might have prevented others from being victimized ; believed Priest O'Neill himself allowed that he had flagellated women ; if he had been reprimanded, these assaults would not have occurred ; they were not justifiable in the sight of God or man !'

"WILLIAM WILSON examined. — ' Priest O'Neill knocked down Mr. Delaney ; Alderman Cordukes was going away, when Priest O'Neill gave him a blow, and knocked him down with a severe fall ; Priest O'Neill again struck Mr. Delaney on the head, when down ; I ran to save him, and he struck me with a life-preserver ; Mr. Delaney got up, and was knocked down repeatedly ; Priest O'Neill first struck Alderman Cordukes, on his saying, ' Let us go home, boys ;' *he struck everyone that came before him ;* the instrument had a lump of iron, with whalebone ; after I was knocked down, I got up and endeavoured to take it from him ; I got plenty of blows on the arm when endeavouring to take the weapon, and was knocked down three times ; did not interfere until I myself was struck ; Priest

O'Neill ran from under the lamp, and first knocked down Mr. Cordukes, and then others, like a clap, clap; (witness showing with his hands how it was done;) my arms were quite black in protecting myself from the blows.'

"ALDERMAN CORDUKES examined:—'Passed Christmas eve in company with Mr. Delaney, &c.; heard a noise on their way home; met Mc Loughlin, and inquired what caused the screaming; he answered, 'O, it was only beating the women, they were;' that moment got a trembling, and said, 'Come away home, boys;' instantly Priest O'Neill came up with a deadly weapon, and knocked me down; so help me God, I never raised my hand to strike Priest O'Neill; from the injuries inflicted on me, I did not get out of my bed for three days, as the doctor who attended me can prove.'

"HENRY CALDWELL examined.—'He corroborated the previous testimony as perfectly correct; Priest O'Neill struck Alderman Cordukes, then Mr. Delaney, Mr. Wilson, and myself; I was knocked senseless against the wall, being cut by a blow on the head through my hat; the wound bled profusely; previous

to being struck, I was standing with my hands in my pockets, in which were only a tooth-brush and a pencil.'

"DR. LYNN examined.—'Was called upon to attend Alderman Cordukes; found a deep angular wound on the left cheek towards the eye; believed it was inflicted with a heavier weapon than a stick; for a couple of days apprehended danger from erysipelas; from the depth of the wound on the cheek, he inferred there was an angle on the weapon; it was a deep and bruised wound. He also attended Mr. Delaney, and thought the same weapon inflicted the wounds which he found on him!'"*

At the termination of the Magistrates' proceedings, the crowd inside and outside the court-house became clamorous, hooting the injured party, Messrs. Delaney, Cordukes, &c., who, with Mr. Jones the Barrister, who had conducted their case, had to be escorted to their homes by a large police escort with fixed bayonets, who experienced the greatest difficulty in preserving them from becoming a sacrifice to the fury of the mob.

* Abridged from the *Sligo Journal*.

“From the above it appears, that Priest O'Neill is habitually addicted to flogging those wretched outcast women, whose condition is, at the best, miserable and degraded enough. This type of the Christian Priest, it would seem, fancies that he violates no principle of charity or of manhood, in thus showering his savage blows among a group of terrified and defenceless women, who are the special objects of these nightly vindications of his priestly authority; but their degradation prevents any resistance, any complaints, any indictment against their aggressor. Nothing is heard of *their* wails and wounds, except what is heard in those shrieks of ‘murder,’ which startle the passengers in the streets, but provoke no protective interposition from authority. Here we have the genius of Irish Popery exposed by the independence and courage of a Roman Catholic gentleman. But as Mr. Delaney was one of Priest O'Neill's parishioners, as such the Rev. cudgeller exercised the pastoral right of beating him within an inch of his life. The privilege of inflicting personal chastisement is one of the most cherished rights of the Irish Priest; and throughout the entire of the South

and West of Ireland, it is acted upon with rigorous consistency."*

It is admitted that there are clerical delinquents to be found in other religious communions, besides that of the Church of Rome; but, when detected, these are usually dealt with as their enormities deserve. But, in the cases above described, the parties have acted only in accordance with what they deem a prescriptive right; and their conduct, for anything that appears, has been passed over by their ecclesiastical superiors unreprehended and unnoticed. Nay, in one case,—that of Priest Timlin,—“from the first, the Priests of his diocese rally round the offender, countenancing and endorsing his offence, and finally securing his acquittal; for no one doubts for a moment through whose agency it was obtained; that the doings of a Connaught jury are, in reality, the doings of a Connaught Priesthood; and that it is not so much the men that should be reprehended, as the blind guides who have led them astray.”† Yet these are the Priests that our leading statesmen of all shades of politics

* *Dublin Warder.*

† “Connaught Priests, and Connaught Juries,” &c.

would fain endow with pecuniary support, granted by statute law from the public exchequer of the British nation ! Will the people of England allow them to do so ?

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